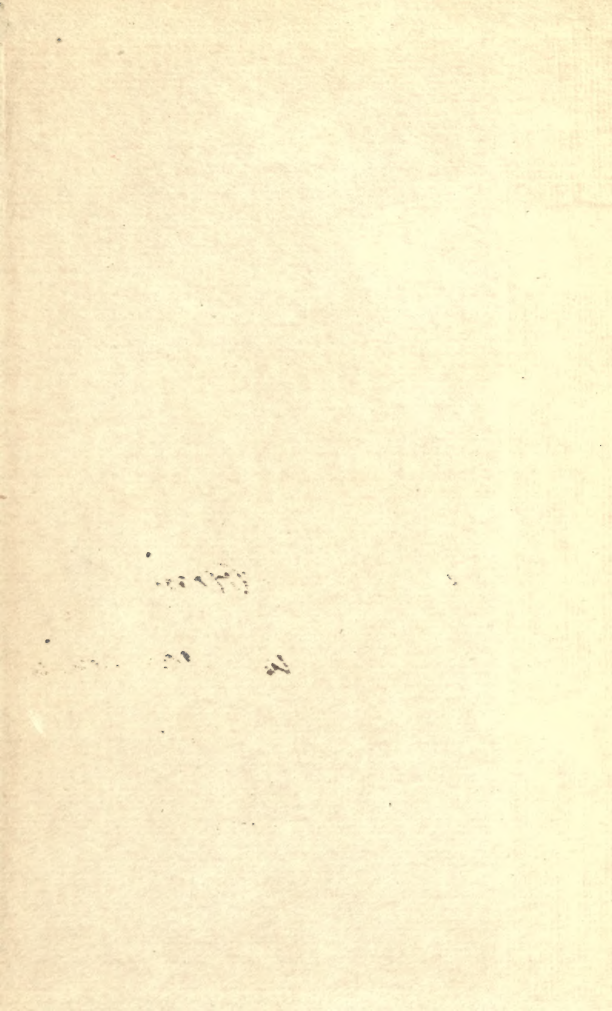


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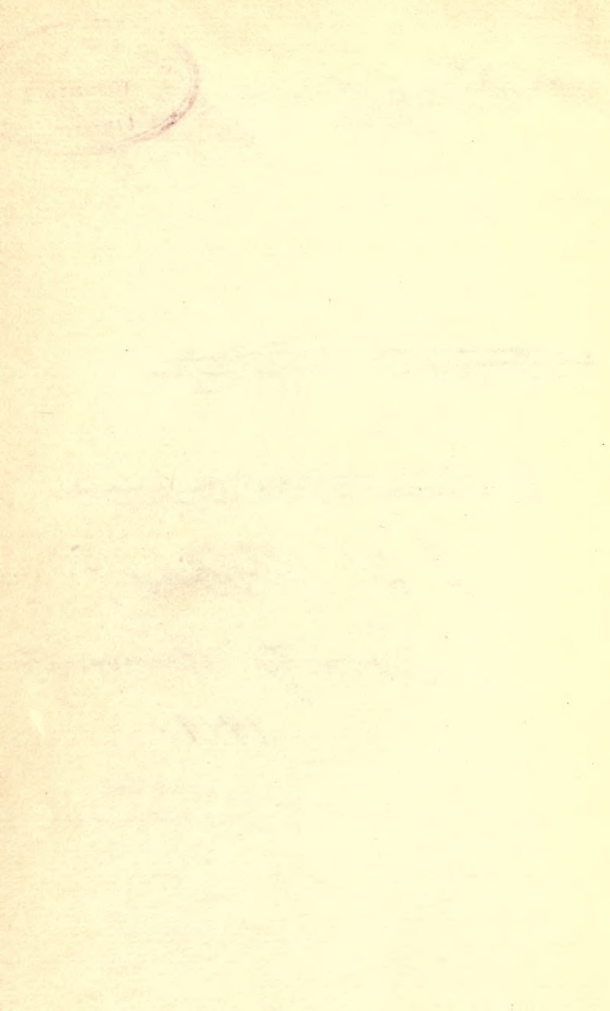


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AN INTRODUCTION  
TO  
THE CREEDS



AN INTRODUCTION  
TO  
THE CREEDS

BY

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"A CLASS BOOK OF NEW TESTAMENT HISTORY" ETC., ETC.



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‘Ο δὲ ἔφη, Πιστεύω, Κύριε· καὶ προσεκύνησεν αὐτῷ.

ST JOHN ix. 39.

*First Edition, 1889.*

*Second Edition, 1890. Reprinted 1893, 1895.*

*With corrections, 1898, 1901, 1904*

## PREFACE.

WHEN the Introductions to Old and New Testament History in the series of Elementary Theological Class-Books, which have since had such a wide circulation, were originally projected, it was suggested to the Publishers that they should follow them up with similar Introductions to the Church Catechism, the Prayer-Book, the Creeds, the Articles, and the History of the Church during the first three Centuries, and so make a somewhat complete course.

This has already been partially done, and the Introductions to the Church Catechism and the Prayer-Book have for some time been in extensive use.

The present Volume forms an Introduction to the Creeds, and it is hoped it will supply a want, which has been often expressed by many teachers at our Theological Colleges in England and those engaged in various Missions abroad.

In its preparation, while Bp Pearson's great work<sup>1</sup>

<sup>1</sup> The Edition used of Bp Pearson *On the Creed* has been the one vol. Edition, Oxford, 1864.

has naturally been adopted as the basis, more recent authorities have been freely consulted, and made the subjects of reference in the Notes.

In the first Part, which treats of *the Origin and Development of Creeds*, the writings of Schaff, Swainson, Heurtley, Lumby and Ommaney, have been carefully considered on several points. In the second Part, which is concerned with *the Teaching of the Creeds* those who have made themselves acquainted with Martensen's *Christian Dogmatics*, Canon Liddon's *Bampton Lectures*, Canon Westcott's *Historic Faith*, and Canon Mason's *Faith of the Gospel*, will discern in the following pages not a few reminiscences of these valuable works, as also of the Commentaries on various portions of the New Testament brought out in our own country by Bps. Lightfoot and Ellicott, and abroad by Godet, Meyer, and others whose labours in the field of reverent Scripture Exegesis have largely contributed fresh materials for the illustration of Dogmatics.

My own experience in lecturing for nearly ten years at S. Augustine's College to those preparing to pass the Universities Preliminary Examination for Holy Orders has brought home to me more and more the need of such a Manual as this as a help at the commencement of the study of Dogmatic Theology, and for this reason rather copious notes have been given on some of the statements of the text, and references have been supplied to larger and standard works. If we have a deep sense of the certainty and importance



of the truths of the Christian revelation, if we regard the Creeds as expressing in the logical form of doctrine what the Bible reveals in the popular form of life and action<sup>1</sup>, we shall not be content to burden the young Student with "eternal negatives," or "mere controversial facts." We shall bear in mind that "the aim of the dogmatical process is simply to vindicate the idea, to clear it from disturbance, and to keep it as it was originally communicated and revealed<sup>2</sup>," and that there "need be nothing mechanical or stiff in the transmission of dogmatic definitions, that they will live and glow in the teaching in proportion as the lips which speak them are prompted by a heart which they have possessed and quickened<sup>3</sup>."

I cannot conclude without acknowledging my debt of gratitude to Canon Bright and Professor Hort for allowing me to consult them on one or two points of difficulty, as also to two of our Augustinian students, Mr Thompson for looking over the sheets and verifying the numerous texts of Scripture, and Mr Elkin for kindly drawing up the Indices.

If this Introduction shall serve to help any in commencing the study of Dogmatics, and of those

<sup>1</sup> Schaff's *Creeds of Christendom*, p. 3; Westcott's *Historic Faith*, pp. 22, 23.

<sup>2</sup> Professor Mozley's *Lectures and other Theological Papers*, p. 90.

<sup>3</sup> Professor Paget's *Preface to Outlines of Church Teaching*, p. xi.

enunciations of divine truth which the Councils of the Church and the careful thought of the learned of many ages have elaborated, it will have done enough to satisfy the hope and reward the labour which amidst other anxious and pressing duties, its compilation has entailed.

G. F. M.

S. AUGUSTINE'S COLLEGE, CANTERBURY.

*S. Peter's Day, 1889.*

## PREFACE TO THE SECOND EDITION.

A NEW Edition having been called for within a few months, I have carefully gone through the text, and introduced into an Additional Appendix some notes suggested by the Rev. Canon Heurtley, to whom and to the Rev. W. M. Meredith, Vice-principal of the Chichester Theological College, my best thanks are due for kindly looking over the sheets, and correcting some obvious errors.

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*Easter, 1890.*

## PART I.

### ORIGIN AND DEVELOPMENT OF CREEDS.

#### CHAPTER I.

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## PART I.

### *ORIGIN AND DEVELOPMENT OF CREEDS.*

ΣΤΟΜΑΤΙ ΟΜΟΛΟΓΕΪΤΑΙ ΕΙΣ ΣΩΤΗΡΙΔΝ.

S. PAUL, Rom. x. 10.

## CHAPTER I.

### *THE ORIGIN OF CREEDS.*

1. **A Creed**, or rule of faith, as used in the Christian Church, is a summary of revealed Truth, a form of words, setting forth with authority certain articles of belief, which are regarded as necessary to salvation. Such a summary serves as a guide in reading the Holy Scriptures. It marks out the great truths which the Church believes them to teach<sup>1</sup>. And these truths, which the Bible reveals in the popular form of life and fact, the Creed gathers up in the logical form of Doctrine<sup>2</sup>.

2. **Creeds** do not precede Faith. They presuppose it. Like every strong conviction Faith has a desire to utter itself in words before men. *With the heart*, says S. Paul, *man believeth unto righteousness, and with the mouth confession is made unto salvation* (Rom. x. 10). When we are received into membership with the Christian Church, when we meet together for worship, our duty is to profess the faith within us, to make ourselves known as followers of Christ, and to lead others to Him by the influence of our testimony.

<sup>1</sup> On the advantages of Creeds see Westcott's *Historic Faith*, pp. 22, 23.

<sup>2</sup> Schaff's *Creeds of Christendom*, p. 3.

**3. The Creed of the Old Testament.** Traces of Creeds are to be found alike in the Old and the New Testaments. Raised up, as the Jewish nation was, to bear witness to the Unity of God, its Creed was brief and simple. *Hear, O Israel, said the Jewish Lawgiver, the Lord our God is one Lord*<sup>1</sup> (Deut. vi. 4). Short, however, as the Confession is, it is not overlooked in the New Testament. Our Lord quotes it in His reply to the enquiring scribe (Mark xii. 29); He refers to it in His last high-priestly prayer (John xvii. 11); and S. Paul affirms that for the Christian *there is no God but one*<sup>2</sup> (1 Cor. viii. 4).

**4. Creeds in the Gospels.** Thus the New Testament presupposes the Unity of the Godhead. But it goes an important step further. It makes the Deity and Messiahship of our Lord a distinctive and fundamental Article of Faith, and we have in the Gospels several passages, which formed the groundwork of subsequent Confessions.

(a) One of the earliest of these is the declaration of the Baptist, when he sees our Lord returning from the scene of His temptation, and not only points Him out as the Lamb of God, but testifies, saying,

<sup>3</sup> Καὶ γὰρ ἑώρακα, καὶ μεμαρτύρηκα  
ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ  
Θεοῦ.

*I have seen, and have borne witness  
That this is the Son of God.*

<sup>1</sup> For the various readings here see the Revised Version, and comp. Deut. iv. 35, 39; 2 Sam. vii. 22; xxii. 32; 1 Kings viii. 60. The Mahometans have borrowed this monotheistic watchword from the Jews with an heretical addition, "There is no God but Allah, and Mohammed is His Prophet."

<sup>2</sup> Comp. Gal. iii. 20; 1 Tim. ii. 5.

<sup>3</sup> John i. 34. *I have seen* in contrast to *I knew Him not*, v. 31.

(β) A second is that of Nathanael, when, convinced of our Lord's omniscience by His reference to his presence under the fig-tree, he exclaims,

Ῥαββί, σὺ εἶ ὁ υἱὸς τοῦ  
Θεοῦ,  
Σὺ βασιλεὺς<sup>1</sup> εἶ τοῦ Ἰσραήλ.

*Rabbi, Thou art the Son of  
God,  
Thou art the King of  
Israel.*

(γ) A third is that of S. Peter, delivered on two occasions. (1) The first was when, after the discourse in the synagogue of Capernaum respecting the Bread of Life, many took offence and began to leave our Lord. Then He asked the Twelve whether they also would leave Him. To this S. Peter replied, *Lord, to whom shall we go? Thou hast the words of eternal life, and*

Ἡμεῖς πεπιστεύκαμεν<sup>2</sup>, καὶ  
ἐγνώκαμεν<sup>3</sup>  
ὅτι σὺ εἶ ὁ ἅγιος τοῦ Θεοῦ.

*We have believed and  
know  
That Thou art the Holy  
One of God.*

(2) The second occasion was just before the Transfiguration, when in reply to our Lord's question *Whom say ye that I am?* the same Apostle replied

Σὺ εἶ ὁ Χριστός,  
Ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος<sup>4</sup>.

*Thou art the Christ,  
The Son of the living God.*

<sup>1</sup> John i. 49. The latter title is not synonymous with "the Son of God," though both apply to the same Person. It points to hopes of an earthly king.

<sup>2</sup> John vi. 69. Ἡμεῖς πεπιστεύκαμεν. "We, whatever others may think, who are nearest to Thee and have listened to Thee most devoutly." Westcott in loc.

<sup>3</sup> Ἐγνώκαμεν. "Fidem sequitur cognitio, 2 Pet. i. 5. Perversi sunt qui cognitionem prius postulant; fidem ea et obedientiam sequitur." Bengel.

<sup>4</sup> Matt. xvi. 16. This is the fundamental Christian Confession, and the Rock on which the Church is built.

(δ) Next in order stands the confession of Martha, when after the death of Lazarus, in reply to our Lord's question whether she believed Him to be "the Resurrection and the Life," she made answer

Ναί, Κύριε· ἐγὼ πεπίστευ-  
κα<sup>1</sup>

ὅτι σὺ εἶ ὁ Χριστός,

ὁ υἱὸς τοῦ Θεοῦ,

ὁ εἰς τὸν κόσμον ἐρχόμενος.

*Yea, Lord; I have be-  
lieved*

*That Thou art the Christ,  
The Son of God,*

*Even He that cometh into  
the world.*

(ε) The Creed of S. Thomas after the manifestation to him of the risen Saviour in the upper room in some respects goes beyond all preceding confessions. Not only does the Apostle recognise the Divinity of Christ, but with a personal and appropriating faith He directly addresses Him, saying

Ὁ Κύριός μου καὶ ὁ Θεός  
μου<sup>2</sup>.

*My Lord and my God.*

**5. Traces of Creeds in the Epistles.** On turning to the Epistles<sup>3</sup> we find here also several outlines of early Creeds. Thus

<sup>1</sup> John xi. 27. Ἐγὼ πεπίστευκα, "I, even I, have convinced myself and do believe." Her confession embraces three points. That our Lord is (1) the Messiah predicted by the prophets, (2) the Son of God, (3) for whom men are looking as the One that cometh into the world. The latter title is peculiar; cp. Matt. xi. 3; John vi. 14.

<sup>2</sup> John xx. 28. This confession echoes the first words of the fourth Gospel, *The Word was God* (John i. 1), and anticipates its close, *That ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have Life in His Name* (John xx. 31).

<sup>3</sup> We have indications in Acts viii. 37 (but not according to the best critical editions), and also in Acts xvi. 31 of utterances not unlike confessions.



(1) S. Paul writing to the Corinthians says, *To us*<sup>1</sup>

Εἰς Θεὸς ὁ πατήρ,  
ἐξ οὗ τὰ πάντα,  
καὶ ἡμεῖς εἰς αὐτόν,  
καὶ εἰς Κύριος Ἰησοῦς Χριστός,  
δι' οὗ τὰ πάντα,  
καὶ ἡμεῖς δι' αὐτοῦ.

*There is One God the Father,  
Of whom are all things,  
And we unto Him,  
And one Lord Jesus Christ,  
Through whom are all  
things,  
And we through Him.*

(2) In the fifteenth chapter of the same Epistle the Apostle recapitulates the outline of the Christian faith as he had taught it to the Corinthians and says <sup>2</sup>*I delivered unto you first of all that which I also received, how that*

Χριστὸς ἀπέθανεν ὑπὲρ τῶν  
ἁμαρτιῶν ἡμῶν κατὰ τὰς γρα-  
φάς·

καὶ ὅτι ἐτάφη·  
καὶ ὅτι ἐγήγερται τῇ ἡμέρᾳ  
τῇ τρίτῃ κατὰ τὰς γραφάς.

*Christ died for our sins  
according to the Scriptures,*

*And that He was buried,  
And that He rose again  
according to the Scriptures.*

Here we have the Passion of our Lord, His death, burial, and resurrection clearly set forth as Articles of the Faith.

(3) Again in the third chapter of his first Epistle to Timothy we have what seems to be a distinct quotation from a Primitive Confession. After stating that *confessedly great is the mystery of godliness* the Apostle goes on to say respecting Christ as the God-man,

\* Ος ἐφανερώθη ἐν σαρκί,

*He who was manifested in  
the flesh,*

<sup>1</sup> 1 Cor. viii. 6. Note the difference of the prepositions, ἐξ οὗ as applied to the Father, δι' οὗ to the Son. Comp. Rom. xi. 36; Col. i. 15, 16.

<sup>2</sup> 1 Cor. xv. 3, 4, 5.

ἐδικαιώθη ἐν πνεύματι,  
ὤφθη ἀγγέλοις,  
ἐκηρύχθη ἐν ἔθνεσιν,

ἐπιστεύθη ἐν κόσμῳ  
ἀνελήφθη ἐν δόξῃ.

*Justified in the Spirit,  
Seen of angels,  
Preached among the na-  
tions,  
Believed on in the world,  
Received up in glory<sup>1</sup>.*

(4) Once more in his second Epistle to Timothy he exhorts him, saying,

Ἐποτύπωσιν ἔχε ὑγιαίνον-  
των λόγων, ὧν παρ' ἐμοῦ ἤκου-  
σας, ἐν πίστει καὶ ἀγάπῃ τῇ  
ἐν Χριστῷ Ἰησοῦ. τὴν καλὴν  
παρακαταθήκην φύλαξον διὰ  
Πνεύματος Ἁγίου τοῦ ἐνοικούν-  
τος ἐν ἡμῖν.

*Hold the pattern of sound  
words, which thou hast heard  
from me, in faith and love  
which is in Christ Jesus.  
That good thing which was  
committed unto thee guard  
through the Holy Ghost which  
dwelleth in us.*

Here the *form* or *pattern* of sound words seems clearly to indicate an early form of the Creed.

6. **The Scriptural Names**, then, for the primitive outlines of the Creeds may be thus classified.

Ὁ τύπος διδαχῆς<sup>3</sup>,  
Ὁ κανὼν<sup>4</sup>,  
Τὸ μυστήριον τῆς εὐσεβείας<sup>5</sup>,  
Ἡ καλὴ ὁμολογία<sup>6</sup>,  
Ἡ πίστις<sup>7</sup>,  
Ἡ παραθήκη<sup>8</sup>,  
Ὁ λόγος τῆς ἀρχῆς τοῦ  
Χριστοῦ<sup>9</sup>.

*The Form of teaching,  
The Rule,  
The Mystery of godliness,  
The good confession,  
The Faith,  
The deposit,  
The word of the beginning  
of Christ.*

<sup>1</sup> 1 Tim. iii. 16.

<sup>2</sup> 2 Tim. i. 13. ὑποτύπωσις, for S. Paul's more usual expression *τύπος* (Rom. v. 14, vi. 17), occurs also in 1 Tim. i. 16. It denotes a *design*, or *outline of a representation*, like the copy given to a child to guide it in learning to write. Tyndale and Coverdale translate it *ensample*, Rev. Version *pattern*.

<sup>3</sup> Rom. vi. 17.

<sup>4</sup> Gal. vi. 16.

<sup>5</sup> 1 Tim. iii. 16.

<sup>6</sup> 1 Tim. vi. 12.

<sup>7</sup> 2 Tim. iv. 7.

<sup>8</sup> 1 Tim. vi. 20.

<sup>9</sup> Heb. vi. 1. Other allusions to Creeds have been traced in Rom. xii. 6; Heb. v. 12; 1 John iv. 2; 2 John 10.

## CHAPTER II.

### INTERROGATIVE AND DECLARATIVE CREEDS.

1. **Recapitulation.** Thus in the Gospels and Epistles we find outlines of primitive Apostolic Creeds. The basis, however, of all subsequent Creeds of the Church is to be found in the Baptismal Formula as dictated by our Lord Himself.

2. **The Baptismal Formula.** In His last command to His Apostles just before His Ascension He bade them go and make disciples of all the nations, baptizing them

*Eis τὸ ὄνομα  
Τοῦ Πατρὸς  
Καὶ τοῦ Υἱοῦ  
Καὶ τοῦ ἁγίου Πνεύματος.*

*Into the Name,  
Of the Father,  
And of the Son,  
And of the Holy Ghost.*

This Formula, given under circumstances of such great solemnity, became the model and suggested the outline of the ancient Trinitarian Creeds, which uniformly proclaim belief in the three Persons of the Blessed Trinity<sup>1</sup>.

3. **Oral Creeds.** As the mission of the Apostles was first orally to proclaim the faith, and the composition of sacred writings was an afterthought, so

<sup>1</sup> Matt. xxviii. 19. Observe the preposition *eis* not *ἐν*, *into the Name*, not "*in the Name*."

the Creed was at first orally taught<sup>1</sup> to the Catechumens, and formally professed<sup>2</sup> by them at their Baptism long before it was committed to memory. For a long time the rule of faith was regarded as a secret, and was withheld even from the Catechumens till the last stage of instruction. This explains the fact that we have only fragmentary accounts of it in the writings of the sub-Apostolic and following age. Even as late as the time of S. Augustine we find him laying it down as a fundamental principle, *Symbolum nemo scribit ut legi possit*, "no one writes down the Creed that it may be read."

4. **Names of Creeds.** Many and various names were given to Creeds in early times. Out of them the following may be selected as specimens.

(a) *Greek:*

1. Ὁ κανὼν τῆς ἀληθείας, | *The Canon of Truth,*

<sup>1</sup> Hence the expression *Traditio symboli*, the solemn delivery of the Creed to the Catechumens as their baptism drew nigh. In Western Spain, Greece, and Asia the "traditio" was some three weeks before Easter.

<sup>2</sup> See Westcott's *Bible in the Church*, pp. 54, 55. The first work of the Apostles, and that out of which all their other functions grew, was to deliver in living words a personal testimony to the cardinal facts of the Gospel—the Ministry, the Death and the Resurrection of our Lord. It was only in the course of time, and under the influence of external circumstances, that they committed their testimony, or any part of it, to writing. Their peculiar duty was to preach. Westcott's *Bible in the Church*, p. 54. "The earliest mind of the Church was strongly against writing. Writing was not its most natural method of preserving its story." Scott Holland's *Sermons On behalf of Belief*. Kurtz's *Church History*, p. 199, E. T. 1888.

<sup>3</sup> The word *κανὼν* in Classical Greek denoted (1) the strip of wood or leather behind the shield, through which the

2. Ἡ πίστις,	<i>The Faith</i> <sup>1</sup> ,
3. Ὁ πίστεως ἀρχαίας κανὼν.	<i>The Canon of the Ancient Faith,</i>
4. Τὸ κήρυγμα τῆς ἀληθείας,	<i>The Preaching of the Truth,</i>
5. Ὁ κανὼν ἐκκλησιαστικός.	<i>The Ecclesiastical Canon.</i>

(b) *Latin*:

1. Regula Fidei,	<i>The Rule of Faith,</i>
2. Symbolum <sup>2</sup> ,	<i>The Symbol,</i>
3. Sacramentum Fidei,	<i>The Mystery of the Faith,</i>
4. Regula Veritatis,	<i>The Rule of Truth,</i>
5. Fides.	<i>The Faith.</i>

The name Symbolum is used for the first time by Cyprian, and became the favourite Latin designation for the Creed.

5. **Baptismal Creeds.** Creeds may be divided into two classes, (1) Baptismal and (2) Declaratory. A simple Confession corresponding to the Triune Name, into which believers were baptized, formed the earliest

warrior passed his arm for the purpose of holding it; (2) a measuring rod; (3) the tongue of a balance; (4) the standard by which anything is tried. In ecclesiastical language the word is used chiefly in its second meaning, and ὁ κανὼν τῆς ἀληθείας could denote "the measuring rod" or "standard of the truth."

<sup>1</sup> A favourite designation of the Nicene Creed.

<sup>2</sup> The name Σύμβολον Symbolum is formed from the Greek συμβάλλω, *I throw together, I mix, I contribute*. It has been variously explained as (1) a *Summary* of Christian doctrine, (2) a *Contribution*, (3) a *Sign* or *Watchword*. "Symbolum Græce et indicium dici potest et collatio, hoc est quod plures in unum conferunt. Indicium per quod agnosceretur is qui Christum vere secundum Apostolicas regulas prædicaret." Rufinus in *Symb. Apost.* c. 2. The most probable derivation is that which regards the Creed as a "watchword" whereby Christians were known among one another. Compare Tertullian's word "contesseratio" in *De Præscrip. Hæc.* 36.

type of the Baptismal Creed<sup>1</sup>. Thus the Æthiopic Manuscript of the Apostolic Constitutions describes the Catechumen as declaring at the time of his Baptism,

“I believe in the only true God, the Father, the Almighty,

“And in His only-begotten Son, Jesus Christ, our Lord and Saviour,

“And in the Holy Ghost, the Life-giver<sup>2</sup>.”

But as early as the time of Tertullian<sup>3</sup>, who lived at Carthage in A.D. 200, the Confession embraced more than was mentioned in the original words of Institution, and included besides belief in the Three Persons in the Trinity, *Repentance, Remission of sins, and the Church*. About fifty years later, in a Creed of the Church of Carthage A.D. 250, the Priest addressing the Catechumen says,

<sup>1</sup> A few days before Baptism the Creed was delivered to the Candidates accompanied with a Sermon explanatory of it. This was the *Traditio Symboli*, the Delivery of the Creed. At the time of Baptism each Candidate assented to and repeated the Creed in the words which had been given to him. This was the *Redditio Symboli*.

<sup>2</sup> Smith's *Dictionary of Christian Antiquities*, i. p. 490.

<sup>3</sup> Circ. A.D. 200. See Tertullian, *de Corona Militis*, 3; *de Baptismo*, § 11. The earliest trace of some of the leading Articles of the Creed may be found in Ignatius *ad Trallianos*, e.g. where he says of our Lord

(a) That He was truly born (ἀληθῶς ἐγεννήθη) of the Virgin Mary,

(b) That He truly suffered (ἐδιώχθη) under Pontius Pilate,

(c) That He was truly crucified and died (ἀληθῶς ἐσταυρώθη καὶ ἀπέθανεν).

(d) That He was truly raised from the dead (ἀληθῶς ἡγήρθη ἀπὸ νεκρῶν). Comp. Ignat. *ad Smyrn.* c. 1. Justin Martyr, *Apol.* i. 10, 13, 21.

1. Credis in Deum Patrem  
Omnipotentem, Creatorem  
cœli et terræ?

R. Credo.

2. Credis et in Jesum Chris-  
tum, Filium Ejus unicum?

R. Credo.

3. Credis et in Spiritum  
Sanctum,  
Remissionem peccatorum,  
Carnis Resurrectionem

Et Vitam æternam<sup>1</sup>?

R. Credo.

1. Dost thou believe in God  
the Father, Almighty,  
Maker of heaven and  
earth?

R. I believe.

2. And dost thou believe in  
Jesus Christ His only Son?

R. I believe.

3. And dost thou believe in  
the Holy Ghost,  
The remission of sins,  
The resurrection of the  
flesh,

And everlasting life?

R. I believe.

Again in the Sacramentary of Gelasius, A.D. 495, we have the following :—

1. Credis in Deum Patrem  
Omnipotentem?

R. Credo.

2. Credis et in Jesum Chris-  
tum, Filium Ejus unicum,  
Dominum nostrum,  
Natum,  
Et passum?

R. Credo.

3. Credis et in Spiritum  
Sanctum,  
Sanctam Ecclesiam,  
Remissionem peccatorum,  
Carnis resurrectionem?

R. Credo.

1. Dost thou believe in God  
the Father, Almighty?

R. I believe.

2. And dost thou believe in  
Jesus Christ, His Only  
Son, our Lord,  
That He was born,  
And suffered?

R. I believe.

3. And dost thou believe in  
the Holy Ghost,  
The Holy Church,  
The remission of sins,  
The resurrection of the  
flesh?

R. I believe<sup>2</sup>.

<sup>1</sup> Sometimes the Creed ran as quoted by Cyprian A.D. 255

‘Credis remissionem peccatorum,  
Et vitam æternam,  
Per sanctam Ecclesiam?’

S. Cyprian ad Magnum, Ep. 76.

<sup>2</sup> See Heurtley, *De Fide et Symbolo*, p. 48. Comp. other  
Baptismal Creeds given in Heurtley's *Harm. Symb.* pp. 109  
—112.

6. **In our Prayer Book** we have two instances of Interrogative Creeds, (1) in the Baptismal Office, (2) in that for the Visitation of the Sick. In the first English office<sup>1</sup> the three divisions of the Creed formed three separate questions, to each of which the answer "I believe" was given, a custom which Bishop Cosin wished to restore in 1662. In our present Interrogative Creeds we notice certain variations<sup>2</sup> from the Creed as it occurs in the Office for Matins and Evensong. As a general rule they are shorter than those in ordinary use, and the Articles relating to the descent of our Lord into Hades, the session at the right Hand of God, and the future Advent are sometimes omitted.

7. **Declarative Creeds.** But besides Interrogative or Baptismal there is a second class of Creeds. These, instead of being recited at Baptism, are repeated in the public offices of the Church and especially at the celebration of the Holy Eucharist by the congregation with the Priest. Under what circumstances they first began to be thus used is not known with absolute certainty. But it is an accepted fact that in A.D. 488 Peter, the Patriarch of Antioch, directed that the Creed should be recited at every gathering of a congregation<sup>3</sup>, and a similar injunction was issued by Timo-

<sup>1</sup> For an Interrogative Creed in the Salisbury Manual A.D. 1543 see Heurtley p. 49.

<sup>2</sup> The most important are, (1) "His only-begotten Son" instead of "His only Son"; (2) "He went down" instead of "He descended" into Hades; (3) the addition of the words "at the end of the world" after "He shall come again"; (4) "the remission" instead of "the forgiveness of sins"; (5) the resurrection of "the flesh" instead of "the body"; (6) "Everlasting life after death" instead of "the Life everlasting."

<sup>3</sup> See Smith's *Dict. Christian Antiqq.* i. p. 491; Lumby, *On the Creeds*, p. 100.



theus, Patriarch of Constantinople in A.D. 511. Gradually, however, the custom became more frequent, and from the East it spread to the West, especially to the Churches of France and Spain. But of any formal Creed there exists very little that deserves the name, till we come to the time of Irenæus. By birth and education he had belonged to Asia Minor, and in early youth had been a hearer of Polycarp, Bishop of Smyrna. Afterwards he settled at Lyons, and on the death of Pothinus, A.D. 177, became Bishop of the Church in that city. The Confession found in his writings is very complete, including the majority of our present Articles<sup>1</sup>, and shows of itself that such symbols had long been known and in use<sup>2</sup>.

8. **The Creed of the Church of Africa** may be gathered from the writings of Tertullian and from those of Cyprian, the great Bishop and Martyr of Carthage.

<sup>1</sup> Thus it includes belief in

1. One God the Father Almighty,  
The Maker of all things in heaven and earth,
2. One Lord Jesus Christ the Son of God,
3. In His Incarnation, and His birth of the Virgin,
4. His Passion,
5. His Resurrection from the dead,
6. His Ascension,
7. In the Holy Ghost.
8. The resurrection of all men at the last day.

See Appendix I. p. 300.

<sup>2</sup> At the end of it he says, "No otherwise have the Churches in Germany believed, and delivered, nor those in Spain, nor the Celts, nor those in the East, nor in Egypt, nor in Libya, nor those established in the central parts of the earth. But as the sun, the creature of God, is one and the same throughout the whole world, so also the preaching of the truth shineth everywhere, and lighteneth all men who wish to come to a perfect knowledge (*ἐπιγνωσις*) of the truth." See Heurtley, p. 31. No writer could have thus expressed himself, if he had not known that the Creed was very widely accepted.

Both have been already quoted in their interrogative form<sup>1</sup>. A Creed of the former in his *de Virginibus Velandis* is important. It includes the following Articles :

- |  |  |
|--|--|
| 1. In unicum Deum <sup>2</sup><br>Omnipotentem<br>Mundi conditorem ; | 1. In One God Almighty<br>The Creator of the<br>world ;                                  |
| 2. Et Filium Ejus, Jesum<br>Christum,                                | 2. And His Son, Jesus<br>Christ,   |
| 3. Natum ex Virgine<br>Maria,  | 3. Born of the Virgin<br>Mary,   |
| 4. Crucifixum sub Pontio<br>Pilato,                                  | 4. Crucified under Pontius<br>Pilate,  |
| 5. Tertia die resuscitatum<br>a mortuis,                             | 5. He rose again on the<br>third day from the<br>dead,                                   |
| 6. Receptum in cœlis,<br><br>Sedentem nunc ad dex-<br>teram Patris,  | 6. He was received in the<br>heavens,<br>Sitteth now at the right<br>Hand of the Father, |
| 7. Venturum judicare<br>vivos et mortuos                             | 7. Will come to judge the<br>quick and the dead  |
| 8. Per carnis etiam resur-<br>rectionem.                             | 8. Through the resurrec-<br>tion also of the flesh.                                      |

9. **Creeds of Alexandria and Antioch.** The Creed of the former of these two Churches has come down to us in the writings of Origen. In the Introduction to his work *On the Principles of the Christian Religion*, written before A.D. 231, he gives us some fragments of the Creed which was used in his day and country<sup>3</sup>. In it he dwells on

<sup>1</sup> See above, p. 13.

<sup>2</sup> The expression "Unicum Deum" deserves attention as occurring in a Western Creed. The Articles here given by Tertullian are preceded by the words "Regula quidem fidei una omnino est, sola, immobilis, et irreformabilis, credendi."

<sup>3</sup> See Schaff's *Creeds of Christendom*, pp. 24, 25. Origen's pupil and admirer Gregory the Great, bishop of Neo-Cæsarea

- (1) The Unity of God,
- (2) The Incarnation of His Son, our Lord,
- (3) His Passion,
- (4) Death,
- (5) Resurrection,
- (6) And Ascension.
- (7) The association of the Holy Ghost in honour and dignity with the Father and the Son.

As regards the Church of Antioch, Socrates, the ecclesiastical historian, has preserved for us a Creed<sup>1</sup> handed down by Lucian, a presbyter of that city. During the Diocletian persecution he was seized and sent to Numidia, where he was starved for many days, and finally put to death in prison in A.D. 311 or 312. His Creed, found after his death, seems to have already in view the rising heresy of Arius, and is the first Confession which contains an Anathema. It is specially explicit on the subject of the Deity of the Son and of the Holy Ghost. These are the principal forms of Confessions before the Council of Nicæa, A.D. 325<sup>2</sup>.

in Pontus from A.D. 240—270, has left behind a creed somewhat rhetorical but very explicit on the subject of the Trinity.

<sup>1</sup> Socrates, *Hist. Eccles.* ii. 10, 18.

<sup>2</sup> See Schaff's *Creeds of Christendom*, p. 28.

## CHAPTER III.

### *THE APOSTLES' CREED.*

1. **Three Forms** of Declarative Creeds are now accepted by the Church : (1) the Apostles' Creed, (2) the Nicene Creed, (3) the *Quicunque vult*, commonly called the Creed of S. Athanasius. The first is the simplest, the other two are fuller developments and interpretations of the same fundamental theme. The Apostles' Creed is most popular<sup>1</sup> in the Western, the Nicene in the Eastern Churches. These Creeds embody the results of the great doctrinal controversies of the Nicene and post-Nicene ages, and following the order of Divine Revelation they begin with God and the Creation, and end with the resurrection of the body and the life everlasting<sup>2</sup>.

2. **The Apostles' Creed** is the product of the Western Catholic Church within the first four centuries, though the present received text does not appear before the sixth or seventh century. Three reasons have been assigned for the name which it bears :—

- (a) It has been affirmed that each of the Apostles before they left Jerusalem on their missionary journeys contributed one of its twelve Articles. But had such a formulary been drawn up by

<sup>1</sup> See Appendix II. p. 310.

<sup>2</sup> Schaff's *Creeds*, p. 12.

the Twelve, it is passing strange that such a precious deposit should not have been mentioned in the Acts of the Apostles, or any of the Epistles, or in any of the ancient Fathers or Councils<sup>1</sup>. Moreover we know as a fact that some of the Articles did not appear till long after Apostolic times, that, e.g., respecting the descent into Hades about A.D. 400, and that respecting the Communion of Saints in A.D. 550<sup>2</sup>.

- (b) Again it has been asserted that it was so called because it contains the doctrine taught by the Apostles, and embodies "the first Gospel in its original form, the Gospel of S. Peter and S. Paul, of S. Andrew, S. Bartholomew, and S. Thomas, which we see shadowed forth in their own confessions<sup>3</sup>."
- (c) A third and by some deemed a far more probable theory is that, as it is the Creed of the only Church of the West certainly founded by an Apostle, the see was called the Apostolic See, and the Creed the Apostolic or Apostles' Creed<sup>4</sup>.

3. **The Extracts** already given from the writings of Irenæus and Tertullian show that a large portion of the substance of the Apostles' Creed was current before

<sup>1</sup> S. Augustine, *Serm. de Tempore*, 115; Rufinus, *Expos. in Symb.* He speaks of it as an ancestral tradition, *tradunt*, he says, *majores nostri*.

<sup>2</sup> See Schaff's *Creeeds*, i. 22, 23.

<sup>3</sup> Westcott's *Historic Faith*, p. 23. "The Apostles' Creed," remarks Schaff, "in its present shape is post-Apostolic; but in its contents and spirit, truly Apostolic." *History of the Church*, ii. p. 553.

<sup>4</sup> See Browne on the *Articles*, p. 215.

the close of the second century<sup>1</sup>. For a long time the custom was maintained in the West of not allowing the Creed to be written down<sup>2</sup>. The first written Creed in the West is one which Marcellus bishop of Ancyra in Galatia set forth in a letter to Pope Julius I, to testify the purity of his faith, after he had been banished, subsequently to the Council of Nicæa, by the Arian party, A.D. 341. Being a Greek he wrote his Symbol in Greek<sup>3</sup>, and as he was received into communion by the Pope, and had lived a year and a half at Rome, we may conclude that his Creed was in harmony with that of Rome. It approaches in form very nearly to the present Apostles' Creed, contains like it, twelve Articles, and only differs in lacking the clauses respecting "the descent into Hades," and the word "Catholic" before Church, and "the Communion of Saints<sup>4</sup>."

4. **Creed of S. Augustine.** About this time the famous S. Augustine, bishop of Hippo, was labouring in Northern Africa. In his Sermons addressed to Catechumens before their baptism the Creed occurs in outline several times, and though never given continuously, can easily be separated from the context in which it is embedded. One such occurs, A.D. 393, in his treatise *De Fide et Symbolo*, the second in his *Sermo ad Catechumenos*. They contain the following Articles :—

<sup>1</sup> See the Extracts from Irenæus and Tertullian given above, pp. 15, 16.

<sup>2</sup> "Symbolum non in tabulis scribitur, sed in corde receptum memoria retinetur." S. Aug. *de Fide et Symbolo*. See Lumby *On the Creeds*, p. ii.

<sup>3</sup> "The Greek text is sometimes regarded as a translation, but is probably older than the Latin, and may date from the second century, when the Greek language prevailed in the Roman Church." Schaff's *Creeds*, p. 19.

<sup>4</sup> See Appendix I. p. 302, and Heurtley, p. 34.

- |  |  |
|--|--|
| <ol style="list-style-type: none"> <li>1. Credo in Deum Patrem Omnipotentem ;</li> <li>2. Et in Jesum Christum, Filium Ejus Unicum<sup>1</sup>, Dominum nostrum,</li> <li>3. Qui natus est de<sup>2</sup> Spiritu Sancto<sup>3</sup> Et Virgine Maria,</li> <li>4. Passus sub Pontio Pilato, crucifixus, Mortuus<sup>4</sup> et sepultus ;</li> <li>5. Tertio die resurrexit a mortuis,</li> <li>6. Ascendit in cælum, Sedet ad dexteram Patris ;</li> <li>7. Inde venturus<sup>5</sup> judicare<sup>6</sup> vivos et mortuos ;</li> <li>8. Et in Spiritum Sanctum ;</li> <li>9. Sanctam Ecclesiam ;</li> <li>10. Remissionem peccatorum,</li> <li>11. Resurrectionem carnis</li> <li>12. In Vitam æternam<sup>7</sup>.</li> </ol> | <ol style="list-style-type: none"> <li>1. I believe in God the Father Almighty,</li> <li>2. And in Jesus Christ, His Only Son, Our Lord,</li> <li>3. Who was born of the Holy Ghost And the Virgin Mary ;</li> <li>4. He suffered under Pontius Pilate, was crucified, Dead and buried ;</li> <li>5. On the third day he rose again from the dead,</li> <li>6. He ascended to heaven, He sitteth at the right hand of the Father ;</li> <li>7. Thence He will come to judge the quick and the dead ;</li> <li>8. And in the Holy Ghost ;</li> <li>9. The Holy Church ;</li> <li>10. The remission of sins,</li> <li>11. The resurrection of the flesh</li> <li>12. Unto life eternal.</li> </ol> |
|--|--|

5. **The Creed of Aquileia.** Rufinus, a presbyter of Aquileia, presents us with the next Creed which demands attention. He has preserved two versions of the Creed as used in his day, circ. A.D. 390, in the Churches respectively of Rome and Aquileia<sup>8</sup>. In the

<sup>1</sup> Unigenitum in the *De Fide*.

<sup>2</sup> Per Spiritum Sanctum in the *De Fide*.

<sup>3</sup> Ex Virgine Maria in the *De Fide*.

<sup>4</sup> Wanting in the *De Fide*. <sup>5</sup> *De Fide* adds "est."

<sup>6</sup> Judicaturum, *De Fide*.

<sup>7</sup> *De Fide* omits the twelfth Article.

<sup>8</sup> Aquileia was situated at the head of the Adriatic Gulf. It was a place of some considerable importance.

latter Church he tells us that the Patripassian heresy prevailed, which taught that God the Father suffered at the Crucifixion of His Son. To counteract this error the words "invisible" and "impassible" were inserted in the first Article<sup>1</sup>. The same Creed also contains for the first time the clause "He descended into Hades<sup>2</sup>," while the eleventh Article takes the form of "the Resurrection of *this* flesh<sup>3</sup>," and the twelfth Article "the life everlasting" is lacking altogether. About sixty years afterwards, or A.D. 450, Nicetas, a later bishop of Aquileia, gives us for the first time the word "Catholic" added to the clause on the Church. The text of the Roman Creed at the close of the fourth and the beginning of the fifth century may be gathered from the *Exposition* of Rufinus, and may be compared with the Symbol as it appears in the writings of S. Leo (A.D. 440—461)<sup>4</sup>.

**6. The Creed of Eusebius Gallus.** The next important date is A.D. 550. About this year in two Sermons ascribed to Eusebius Gallus or Gallicanus we have a Creed which approaches more nearly to the Apostles' Creed of the present day than any which we have yet met with<sup>5</sup>. In it we have for the first time the words

- (1) "*was conceived*" before "*by the Holy Ghost*,"
- (2) "*dead*" before "*buried*,"
- (3) "*Sitteth at the right Hand of God the Father*

<sup>1</sup> This Article assumed the peculiar form  
Credo in Deo Patre omnipotente  
Invisibili et impassibili.

<sup>2</sup> Descendit ad inferna.

<sup>3</sup> Hujus carnis resurrectionem.

<sup>4</sup> Heurtley, *de Fid. et Symb.* pp. 33, 34.

<sup>5</sup> Heurtley, *Harm. Symb.* p. 59.



*Almighty*" instead of "sitteth at the right Hand of the Father,"

- (4) And for the first time the important addition  
"*The Communion of Saints.*"

7. **The Creed of Pirminius.** Two hundred years<sup>1</sup> after Eusebius Gallus, or A.D. 750, we have the earliest Creed which is entirely identical with our present formula. It occurs in the writings of Pirminius, whose birthplace is unknown, but who is said to have left his native country and to have devoted himself to missionary labours in France and Germany, where he revived the faith of numbers who were in danger of falling back into paganism. He gives it as it was then used in the Baptismal Service<sup>2</sup>.

8. **Conclusion.** If, then, we regard the present text of the Apostles' Creed as a complete whole, we can hardly trace it beyond the sixth, certainly not beyond the close of the fifth century, while in its absolute present form it does not occur till the middle of the eighth century. But though it grew up to a great extent "in the dark," and we have no sanction of any Council for its form or its employment, yet we can trace back the material substance of it to the earliest times, and in its contents and spirit it is truly Apostolic. One portion may have been changed or enlarged in one Church, and others in another<sup>3</sup>, and

<sup>1</sup> In a Gallican Sacramentary A.D. 650 the first Article occurs in a Creed there found with the addition of the words *Maker of heaven and earth*, while "He descended into Hell" becomes the form of the first half of the fifth Article.

<sup>2</sup> It is published by Mabillon from an ancient MS, "*Libellus Pirminii de singulis Libris Canonicis Scarapsus.*" Scarapsus "pro scarpus, i.e. excerptus." Du Cange, *Gloss.*

<sup>3</sup> See Lumby *On the Creeds*, p. 173.

additions from provincial forms, as of North Africa and Gaul, may have been incorporated into the older form. But it has "the authority of antiquity and the dew of perennial youth beyond any other document of post-Apostolic times<sup>1</sup>."

<sup>1</sup> Schaff's *Church History*, ii. p. 533; *Creeds of Christendom*, pp. 19, 20.

## CHAPTER IV.

### *THE NICENE CREED.*

1. **The Name.** The Nicene Creed derives its name from the place selected for the famous Council of Nicæa summoned by the Emperor Constantine in A.D. 325, when he wished to allay the dissensions respecting the heresy of Arius. This heresy did not touch upon ritual, or anything merely external, or even Church government<sup>1</sup>. It turned upon the subtlest possible question which could occupy the human mind, viz., the relations to each other of the Persons in the Trinity, and especially that of the Son to the Father, not only before the Incarnation, but before the first beginning of time. "There was," said the Arians, "when the Son was not<sup>2</sup>."

2. **The Place.** The place itself was admirably adapted for holding such a Council. It was situated in the province of Bithynia at the North-West corner of Asia Minor, at no great distance from Troas. While it could easily be approached from the sea, it communicated by roads, radiating in all directions, with the various towns of Asia Minor, and was close to, though not actually part of, Constantine's new capital. The number of bishops assembled was three hundred

<sup>1</sup> Stanley's *Eastern Church*, p. 79.

<sup>2</sup> \**Ἦν ὅτε οὐκ ἦν*. See Kurtz's *Church History*, p. 318.

and eighteen, and their attendant priests and deacons swelled the total to between fifteen hundred and two thousand. They represented the most important centres of the Church, (i) Egypt, (ii) Syria and Inner Asia, (iii) Western Asia and Greece, (iv) Italy and the West, including not only Rome, but Gaul, Spain, Sicily, Carthage, and even the distant Britain<sup>1</sup>.

**3. The Presentation of the Arian Creed.** The earliest meetings of the Council appear to have been held in a Church, but afterwards they were removed to the Imperial Palace, where had been prepared a large oblong hall with benches ranged along the sides for those of lower dignity, and seats or chairs for those of higher position. In the centre on a raised seat was placed a copy of the Holy Gospels, while a small throne was reserved for the Emperor, who sat wearing the imperial diadem, his purple or scarlet robe blazing with precious stones and gold embroidery, with his Western favourite Hosius of Cordova on one side and his Eastern favourite Eusebius of Cæsarea on the other<sup>2</sup>. After the presentation of an address, and a reply from the Emperor exhorting those present to unity, he made way for the ecclesiastical presidents and the business of the Council began. Of the three parties, into which the Council was divided, the orthodox, the moderate, and the Arian party, the latter was first called upon to present a Creed. This they did and it was signed by eighteen Bishops, but it was received with a tumult of disappro-

<sup>1</sup> There were present also a Persian bishop, John, and a Gothic bishop, Theophilus, the fore-runner and teacher of Ulphilas, the translator of the Gothic Bible. Schaff, iii. p. 624.

<sup>2</sup> Euseb. *Vita Const.* iii. 10; Schaff, *Church Hist.* ii. 625.

bation and was torn to pieces, whereupon the eighteen signers of it, except two, abandoned the cause of Arius.

4. **The Creed of Eusebius.** At this juncture the Church historian, Eusebius, in the name of the middle party laid before the Council an ancient Confession, which he said had been used by his fathers and his fathers' fathers in the Churches of Palestine<sup>1</sup>. Eusebius tells us that it was what he himself had been taught in his own native city of Cæsarea in the plains of Sharon, and it is of profound interest as representing the belief of the mother of all Churches, the Church of Jerusalem. It ran as follows.

1. Πιστεύομεν εἰς ἕνα Θεόν,  
Πατέρα παντοκράτορα,  
τὸν τῶν ἀπάντων ὁρα-  
τῶν τε καὶ ἀοράτων  
ποιητὴν.

2. Καὶ εἰς ἕνα Κύριον,  
Ἰησοῦν Χριστόν,  
τὸν τοῦ Θεοῦ λόγον,  
Θεὸν ἐκ Θεοῦ,  
Φῶς ἐκ Φωτός,  
Ζωὴν ἐκ Ζωῆς,  
Τὸν μονογενῆ,  
πρωτότοκον πάσης κτί-  
σεως,  
πρὸ πάντων τῶν αἰώνων  
ἐκ τοῦ Θεοῦ Πατρὸς  
γεγεννημένον,  
δι' οὗ καὶ ἐγένετο τὰ  
πάντα.

3. Τὸν διὰ τὴν ἡμετέραν  
σωτηρίαν σαρκωθέντα,  
καὶ ἐν ἀνθρώποις πολι-  
τευσάμενον<sup>2</sup>,

1. We believe in One God,  
the Father Almighty,  
Maker of all things  
visible and invisible ;

2. And in one Lord, Jesus  
Christ,  
The Word of God,  
God from God,  
Light from Light,  
Life from Life,  
The only begotten Son,  
The first-born of every  
creature,  
Begotten of God the  
Father before all  
ages,  
Through Whom also  
all things were made.

3. Who for our salvation  
took flesh  
And lived amongst  
men,

<sup>1</sup> Socrates, *Hist. Eccles.* i. 8 ; Theodoret, i. 12.

<sup>2</sup> Comp. Acts xxiii. 1, ἐγὼ πάσῃ συνειδήσει ἀγαθῇ πεπο-  
λίτευμαι τῷ Θεῷ ; Phil. i. 27, μόνον ἀξίως τοῦ εὐαγγελίου τοῦ

- |   |  |
|---|--|
| 4. καὶ παθόντα,<br>5. καὶ ἀναστάντα τῇ τρίτῃ<br>ἡμέρᾳ,<br>6. καὶ ἀνελθόντα πρὸς τὸν<br>Πατέρα,<br>7. καὶ ἔξοντα πάλιν ἐν δόξῃ<br>κρίναι ζῶντας καὶ νεκ-<br>ρούς.<br>8. Πιστεύομεν καὶ εἰς Ἐν<br>Πνεῦμα Ἅγιον. | 4. And suffered,<br>5. And rose again on the<br>third day,<br>6. And ascended unto the<br>Father,<br>7. And will come again<br>in glory<br>To judge the quick and<br>the dead.<br>8. We believe also in One<br>Holy Ghost. |
|---|--|

5. **The Creed of Nicæa.** The Emperor had read and approved the Symbol, and the Arian party were willing to accept it. But this did not satisfy Athanasius and his followers. They were resolved not to leave it an open question whether the Second Person in the Trinity was or was not God, and of the same essence with the Father. Again, therefore, the discussion was renewed, and the Emperor seeing that the Eusebian formula would not pass, resolved for the sake of peace to obtain as nearly a unanimous decision as possible. Then Hosius of Cordova rose and announced that a confession would be read which Constantine approved. It is in substance the well-known Nicene Symbol in its earliest form. Like the Creed of Eusebius it contains eight Articles, but in the second Article it presented two important additions:—

- (a) After the words “begotten of the Father” was added the phrase *ἐκ τῆς οὐσίας τοῦ Πατρός*, that is, “Of the essence of the Father.”
- (b) After the words “God from God,” “Light from

*Χριστοῦ πολιτεύεσθε.* As uttered by men who dwelt from earliest infancy in the very Land where our Lord became incarnate and lived as a citizen, *πολίτης*, amongst men, the expression must have ever carried with it a great sense of the reality of that life.

Light," was added ἀληθινὸν Θεὸν ἐκ Θεοῦ ἀληθινοῦ, "true God from true God";

- (c) After the words "begotten not made" was added the famous clause ὁμοούσιον τῷ Πατρί, "of the same essence with the Father."

Like the Creed of Eusebius it ended with the words "And in the Holy Ghost," but unlike the Eusebian Symbol it had annexed to it an Anathema upon those who denied or impaired the proper deity of the Son<sup>1</sup>.

**6. The Signing.** In this shape it was ultimately signed. Hosius signed first, "So I believe, as above written." Then the two priests of Rome for their absent bishop, "So we have subscribed for our bishop, who is the Bishop of Rome. So he believes as is above written." Then followed the rest, but with variations. Eusebius took a day to consider and consulted the Emperor, but eventually he signed both the Creed and the Anathema. Two bishops, Eusebius of Nicomedia and Theognis of Nicæa, signed the Creed but not the Anathema. Two Egyptian bishops, Theonas and Secundus, persistently refused to sign, and with Arius were banished to Illyria, while the books of Arius were burnt, and his followers were branded as enemies of Christianity<sup>2</sup>.

**7. The Council of Constantinople.** Thus came into existence the Creed of Nicæa. The decision of the

<sup>1</sup> "But as for those who say 'There was when He was not,' and 'Before He was begotten He was not,' or that He came into existence from what was not, or who profess that the Son of God is of a different substance or essence, or that He is created or changeable, or variable, these the Catholic and Apostolic Church anathematizes."

<sup>2</sup> Schaff, *Church Hist.* ii. p. 629; Stanley's *Eastern Church*, p. 135; Kurtz's *Church History*, p. 319.

Council related, as we have seen, primarily to the essential Deity of Christ. But after it had broken up, a reaction set in and Arianism regained its ascendancy, especially when patronized by some of the sons of Constantine. In its wider range the Arian controversy involved not only the true Deity of the Son but of the Holy Ghost also. At Nicæa the Deity of the Third Person had not come up as a subject of special discussion, and the Synod had contented itself on this point with the sentence,

*And we believe in the Holy Ghost.*

But when the Emperor Theodosius I, or the Great, a Spaniard by birth, and brought up in the Nicene Faith, ascended the throne, A.D. 379, he restored the ascendancy of the orthodox party, and to give unity to the Church called the second œcumenical Council of Constantinople in May A.D. 381.

8. **The New Clauses.** This Council of one hundred and fifty bishops framed no new Symbol. It adopted the Nicene Creed, but with reference to the erroneous teaching of Macedonius, who had been Bishop of Constantinople, respecting the Divinity of the Holy Ghost, adopted certain important additions to the Nicene Formula apparently already current in a treatise of Epiphanius<sup>1</sup>, who gives two Creeds used in his time in the East. These additions related to the Deity of the Third Person in the Trinity, which was strenuously defended, in the following terms :—

<sup>1</sup> Called ὁ ἀγκύρωτος, secured as by an anchor, the *Anchored One*, written in A.D. 373 or 374. See Heurtley, who gives the Symbola apud Epiphanium pp. 14—18; Lumby *On the Creeds*, p. 68; Hort's *Two Dissertations*, p. 83. See Appendix, p. 312.



8. Καὶ εἰς τὸ Πνεῦμα τὸ  
 "Ἅγιον,  
 τὸ Κύριον<sup>1</sup>,  
 καὶ τὸ ζωοποιόν<sup>2</sup>,  
 τὸ ἐκ τοῦ Πατρὸς ἐκπο-  
 ρευόμενον,  
 τὸ σὺν Πατρὶ καὶ Υἱᾷ  
 συνπροσκυνούμενον καὶ  
 συνδοξαζόμενον,  
 τὸ λαλῆσαν διὰ τῶν προ-  
 φητῶν.

8. And in the Holy Ghost,  
 The Lord,  
 And Giver of life,  
 Who proceedeth from  
 the Father,  
 Who with the Father  
 and the Son  
 Together is worshipped  
 and glorified,  
 Who spake by the pro-  
 phets.

Then it proceeded to treat of the Church and the privileges we enjoy as members thereof :

9. Εἰς μίαν ἁγίαν, καθο-  
 λικὴν,  
 καὶ ἀποστολικὴν ἐκκλη-  
 σίαν,  
 10. Ὁμολογοῦμεν ἐν βάπ-  
 τισμᾷ  
 εἰς ἄφεσιν ἁμαρτιῶν,  
 11. Προσδοκῶμεν ἀνάστασιν  
 νεκρῶν,  
 12. Καὶ ζωὴν τοῦ μέλλοντος  
 αἰῶνος.  
 Ἀμήν.

9. In One Holy, Catholic,  
 And Apostolic Church,  
 10. We acknowledge one  
 Baptism  
 For the remission of  
 sins,  
 11. We look for the resur-  
 rection of the dead,  
 12. And the life of the  
 world to come.  
 Amen.

**9. Triple form of the Creed.** Thus as regards the Nicene Creed we must distinguish three forms,

- (a) The original Nicene,
- (b) The enlarged Constantinopolitan,
- (c) A still later Latin form.

(i) The original Nicene form dates from A.D. 325 and abruptly closes with the words "and in the Holy Ghost," adding an anathema against the Arians.

<sup>1</sup> On the force of this expression see below, Article viii.

<sup>2</sup> For the full meaning of this important word see Hort's *Two Dissertations*, p. 85.

(ii) The enlarged Constantinopolitan form, besides some minor changes in the first two Articles, adds all the clauses after "the Holy Ghost," but omits the anathema. As the original Nicene Creed approaches most nearly to that of Eusebius of Cæsarea, so the Constantinopolitan form resembles most nearly the Creeds of S. Cyril and Epiphanius<sup>1</sup>.

(iii) The later Latin or Western form<sup>2</sup> differs from the Greek by two important additions :—

(a) In Article ii. it adds *Deum de Deo*<sup>3</sup>. This created no difficulty, for it was in the original Nicene Creed<sup>4</sup>, but was omitted in the Greek copy of the Constantinopolitan form, as being absorbed in the following *Deum verum de Deo vero*<sup>5</sup>.

(b) In Article viii. it inserts the word *Filioque*, and thus represents the Holy Ghost as proceeding from the Father and the Son. The first clear trace of the addition is to be found at the third Council of Toledo in Spain A.D. 589, summoned by Reccared King of the Goths, to notify the national renunciation of Arianism. During the seventh and eighth centuries it obtained currency in England and France, and comes into notice at the Synod of Heathfield A.D. 680, as mentioned by Bede in his *Ecclesiastical History*<sup>6</sup>. The Emperor Charles the

<sup>1</sup> Given in the Sacramentary of Gelasius, Cent. v.

<sup>2</sup> See Heurtley, *de Fide et Symbolo*, pp. 21, 22. Thus, as Schaff remarks, we may trace both forms to Palestine, except the Nicene word "*homoousion*." *Creeds of Christendom*, p. 26.

<sup>3</sup> It seems to have been added at the Council of Toledo A.D. 589. See Lumby *On the Creeds*, p. 108, and below.

<sup>4</sup> See above, p. 28.

<sup>5</sup> See Westcott's *Historic Faith*, p. 169.

<sup>6</sup> Bæda, *H. E.* iv. cap. 17.

Great was the staunch upholder of the inserted clauses, and at a Council held at *Aix-la-Chapelle* A.D. 809, the addition was formally sanctioned. When a deputation of members proceeded to the Pope, Leo III, he admitted the truth of the double procession, but was opposed to any actual alteration of the wording of the Creed. But fifty years afterwards in the Pontificate of Nicolas I, A.D. 858, the additional phrase was accepted also at Rome, and thenceforward was gradually adopted in the entire Latin Church, to be a continual cause of division between Eastern and Western Christendom<sup>1</sup>.

10. **The Catholicity of the Creed.** The Creed of Nicæa is placed first amongst the Creeds in the viii<sup>th</sup><sup>2</sup> Article of our Church, and this probably for two reasons. First, historically it is the most ancient, and secondly, it is the most universally used. It is the only one of all the symbols of doctrine which, with the exception of the subsequently added *Filioque* clause, is acknowledged alike by the Greek, the Latin, and the Teutonic churches which have broken off from the Roman centre. To this day it is sung in all countries of the civilized world, and so long as faith in the eternal Deity of Christ lives, the Council of Nicæa will be named with reverence and with gratitude<sup>3</sup>.

<sup>1</sup> Schaff, *Creeds*, pp. 26, 27; Lumby *On the Creeds*, pp. 98—102.

<sup>2</sup> "Symbola tria, Nicenum, Athanasii, et quod vulgo Apostolicum appellatur, omnino recipienda sunt."

<sup>3</sup> Schaff, *Hist. of the Creeds*, ii. p. 652.

## CHAPTER V.

### THE ATHANASIAN CREED.

1. **The Quicunque vult.** The statement of the doctrine of the Trinity in the Niceno-Constantinopolitan Creed marks the point where the Greek Church stopped, and beyond which it did not advance. The Western Church, on the other hand, under the guidance of the profound and devoutly speculative spirit of S. Augustine, carried on the development to the formation of the Athanasian Formula, or the *Symbolum Quicunque*<sup>1</sup>.

2. **Its peculiarities.** The Creed which bears this name is very different alike from the Apostles' and the Nicene Creed. It was never used as a Baptismal formula, and was drawn up by no Ecclesiastical Council. In our Prayer Book it is designated "The Confession of our Christian Faith *commonly* called the Creed of S. Athanasius." But the old tradition which ascribed it to this great father, the eminent champion of the Divinity of Christ and the orthodox doctrine of the Trinity, has long been abandoned as untenable<sup>2</sup>. For S. Athana-

<sup>1</sup> Schaff's *Creeds of Christendom*, p. 37.

<sup>2</sup> According to mediæval legend stated by Baronius ann. A.D. 340, Athanasius composed it during his exile at Rome and offered it to Pope Julius as his Confession of faith. This tradition was disposed of by Vossius A.D. 1642, and Ussher A.D. 1647.

sius, being a Greek father, would certainly have composed his Creed in Greek. Moreover no Greek copy of it is known to exist earlier than A.D. 1200, and it is nowhere found in the genuine writings of Athanasius or his contemporaries. Moreover no trace of it is to be found in the acts of the third and fourth œcumenical Councils. The slightest examination of its phraseology proclaims it to be a Latin rather than a Greek composition, and it made its first appearance in the Western Churches of Gaul, North Africa, and Spain<sup>1</sup>.

**3. Probable place.** The connection of the Creed originally with Gaul is one of the points on which an almost unbroken unanimity may be said to prevail. In Gaul was carried on, as one of the chief centres, the long conflict against the deep-rooted Arianism of the Gothic races<sup>2</sup>, and hence the "*Fides Athanasii*" would be the battle-cry of the Catholic party in opposition to the "*Fides Arii*," the rallying word of the partizans of that heretical leader.

**4. Possible date.** We may approximate to some solution of the question of its date by noticing (1) its structure, (2) what it does and what it does not contain.

- (1) *Its structure*:—The Confession, which we now have, apparently must have consisted of two<sup>3</sup> parts. The first contains the Augustinian doctrine of the Trinity, which is fuller and more

<sup>1</sup> Its doctrine of the double procession of the Holy Spirit would alone suffice to mark its Western origin.

<sup>2</sup> "In France, it needed all the power of Clovis, the one orthodox chief of the barbarian nations, to crush it (Arianism) on the plains of Poitiers. In Spain, it expired only in the sixth century, when it was renounced by King Reccared in the basilica of Toledo." Stanley's *Eastern Church*, p. 60.

<sup>3</sup> Lumby *On the Creeds*, p. 207.

metaphysical. The second contains a summary of the doctrine respecting the nature of our Lord as laid down at the Council of Chalcedon.

(2) *What it does and what it does not contain :—*

- (1) It contains several passages taken verbally from S. Augustine's work on the Trinity<sup>1</sup>, and from the *Commonitorium* of Vincentius of Lerinum<sup>2</sup>, "works which evidently do not quote the passages from an existing Symbol, but contribute them as stones to the building"<sup>3</sup>;
- (2) It does not contain any express allusions to the Eutychian heresy, or to the Monothelite and Monophysite controversies<sup>4</sup>, nor do we find the Nestorian test-word *Θεοτόκος*, "Mother of God," applied to the Blessed Virgin.

Now the work of S. Augustine was not completed till the year A.D. 415, and that of Vincentius not before A.D. 434. But in A.D. 580 we have a commentary on the Confession ascribed to Venantius Fortunatus, of Poitiers<sup>5</sup>. We may conclude, therefore, that *in its earliest form* it originated about the middle of the fifth

<sup>1</sup> Schaff's *Church History*, ii. p. 696, E. T. It is reproduced by Dr Heurtley in his *De Fide et Symbolo*.

<sup>2</sup> See Waterland's *Critical History of the Athanasian Creed*, Cambridge, 1724.

<sup>3</sup> Schaff's *Creeeds of Christendom*, p. 36; *Hist. of the Church*, iii. 696.

<sup>4</sup> Or the heresy known as Adoptionism in the days of Charlemagne.

<sup>5</sup> Schaff, *Church Hist.* ii. p. 696; but see Heurtley, *De Fide et Symbolo*, pp. 54, 55.

<sup>6</sup> Others think that as we do not find any complete recension of the Apostles' Creed in its present shape till the year A.D. 750, so the whole *Quicumque*, as we use it, and as one document, was not known till towards the beginning of the ninth century, and that it gained general acceptance in the West about the middle of that century, and from Gaul

century<sup>6</sup>. "This leaves time for a gradual recognition of its value, for its insertion into collections of authorised documents, for its sanction by local councils, for the appearance of its phraseology in sermons<sup>1</sup>."

5. **The Author** or compiler of this Symbol must for ever remain unknown. The views of scholars respecting him are at best conjectures. Some have ascribed the earliest portion of it to Hilary of Arles A.D. 420, others to Vincentius of Lerinum<sup>2</sup> A.D. 434, others to Vigilius of Tapsus<sup>3</sup> in Africa A.D. 484. But nothing is certain. Like the Apostles' Creed, the Athanasian Symbol is not so much the work of any one person, as the production of the spirit of the Church. As the Apostles' Creed represents the faith of the ante-Nicene period, and the Nicene Creed the faith of the Nicene, so the Athanasian gives formal expression to the post-Nicene faith in the Mystery of the Trinity and the Incarnation of the Son. Whoever was the author of its original form, it is certain that he was steeped in the spirit of S. Augustine<sup>4</sup>, whose expressions he has spread over the whole of Latin Christendom. See Lumby *On the Creeds*, p. 258.

<sup>1</sup> Article *Quicumque vult* in Smith's *Dict. of Christian Biography*, iv. 526, and Ommanney's *Athanasian Creed*, and the *Early History of the Athanasian Creed*, London, 1875 and 1880.

<sup>2</sup> See the Article on this distinguished presbyter of Gaul in Smith's *Dict. of Christian Biography*, iv. p. 1156—1158. The words "Perfectus Deus, perfectus Homo," which are found in the *Communitorium* of Vincentius, are not to be found in S. Augustine, who uses such expressions as "totus Deus et totus Homo," "verus Deus et verus Homo."

<sup>3</sup> Chiefly on the ground that in the Creed and in his treatise against Eutyches the same use is made of an argument derived from the constitution of man. See Smith's *Dict. Eccl. Biog.* iv. p. 1144.

<sup>4</sup> For the parallel passages see Waterland's *Critical History*, pp. 176—191.



in some cases reproduced word for word, and has woven with great dexterity into an organic whole.

**6. Names of the Symbol.** In the earliest known Manuscript it has no title. The oldest title, Cent. vi, is *Fides Catholica*, "the Catholic Faith<sup>1</sup>"; the next, Cent. ix, *Fides Catholica Sancti Athanasii*, "the Catholic Faith of Saint Athanasius"; the next, Cent. x, *Hymnus S. Athanasii de Trinitate*, "a Hymn of S. Athanasius concerning the Trinity." Somewhat later it is termed *Psalmus Quicumque vult*, "the Psalm Quicumque vult," and from the xiii<sup>th</sup> century onwards it is entitled "Symbolum Quicumque," or Symbolum Athanasii, "the Creed of Athanasius."

**7. The Reception in the Church.** The history of its reception and use divides itself into certain strongly marked periods.

(a) In the earliest times it seems to have been used as a *Sermo* or Exposition of the doctrines of the Apostles' Creed for the use and instruction of the Clergy, as a help in teaching, not as a confession of faith to be put into the mouth of an entire congregation<sup>2</sup>.

(b) From being a *Sermo* it came gradually to be used in the services of the Church, especially in Gaul, as a "Canticle," or "Psalm<sup>3</sup>," which places it in the same list with such compositions as the "Te Deum," which is likewise a Creed in the form of a Psalm.

(c) From France it found its way into other coun-

<sup>1</sup> This is the title in the famous Utrecht Psalter.

<sup>2</sup> This is indicated by a decree of the Council of Autun, "Si quis presbyter, diaconus, subdiaconus, vel clericus fidem S. Athanasii irreprehensibiliter non recensuerit, ab episcopo condemnetur."

<sup>3</sup> See above, p. 35.



tries. In England in the Sarum Breviary<sup>1</sup> it was appointed to be sung daily at Prime, but was always followed by the recitation of the Apostles' Creed. This continued down to the year A.D. 1549, when the first Prayer Book of Edward VI appeared. Then, instead of being recited every day in the year, it was appointed to be used on the six great festivals, Christmas, Epiphany, Easter, Ascension Day, Whitsunday, and Trinity Sunday.

- (d) In the second Prayer Book of Edward VI, A.D. 1552, the Rubric directed that, besides these great Festivals, it should be used on the following Saints' Days, S. Andrew, S. Matthias, S. John Baptist, S. Bartholomew, S. James, S. Matthew, S. Simon and S. Jude, so that it was practically used at intervals of about a month throughout the year<sup>2</sup>. Till A.D. 1662 the name Athanasius was not mentioned in the Rubric. In that year the *Quicumque* was directed to be said or sung after Benedictus instead of the Apostles' Creed by the Minister and people standing<sup>3</sup>, and the title was enlarged and now ran "This Confession of our Christian Faith, commonly called the Creed of S. Athanasius."

<sup>1</sup> As also in the Uses of York and Aberdeen.

<sup>2</sup> This doubling of the number of days for its use is very significant. It is probably to be attributed to Cranmer's apprehension of the Arian opinions, which had made themselves largely felt in England through the tenets of the Anabaptists.

<sup>3</sup> See Procter, *History of the Book of Common Prayer*, p. 248 n. 18th Edition, 1889.

## CHAPTER VI.

### *THE STRUCTURE OF THE THREE CREEDS.*

1. **Connection.** Such is an outline of the history, so far as it is known, of the three Creeds. It may now be well to notice their general structure and characteristic differences. It is obvious then that they each and all have a common basis. They are severally expansions of the Baptismal Formula, as taught by our Lord before His Ascension, *Go ye, and make disciples of all the nations, baptizing them into the Name of the Father, and of the Son, and of the Holy Ghost* (Matt. xxviii. 19). A triple division of the Creed was thus suggested from the beginning, and receives expression in every formula, baptismal or declarative.

2. **Western Creeds.** But while Eastern and Western Creeds have thus a common basis, they develop these three Great Articles of belief each in their own way. The Apostles' Creed, as representing the West, presents us with one clause respecting the Person of the Father, six clauses respecting the Person and Work of the Son, one clause respecting the Holy Ghost, and four clauses which deal with the Church and the benefits that accrue to us as members thereof<sup>1</sup>. Taken as a whole it is brief and practical, it records

<sup>1</sup> See Nicholson *On the Catechism*, p. 30.

facts, and does not deal with explanations or interpretations of these facts.

3. **The Nicene Creed**, like the Apostles', may be subdivided in the same way. But it is, as we see at a glance, much fuller and more flexible. Instead of simply recording historical facts, it interprets them<sup>1</sup>, and deals with the spiritual mysteries that underlie them. Moreover while the Apostles' Creed begins with the words "I believe," the Nicene Creed, at least in its original form, follows the Eastern type and begins "We believe<sup>2</sup>." By using the plural number the Eastern Formula represents the belief of the whole congregation. The Western Creed, using the singular number, gives expression to that strong consciousness of individual responsibility, which has ever been characteristic of Western Christianity, and brings home the facts of the Faith to each single believer who confesses them<sup>3</sup>.

4. **The First Person in the Trinity.** The characteristic differences between Eastern and Western Creeds may be best illustrated by considering them in reference to each Person of the Blessed Trinity. As regards the First Person we notice that while the Western Creeds simply say "I believe in God the Father Almighty," Eastern Creeds invariably introduce the form "In *One* God<sup>4</sup>." Tainted as the East was with polytheism in

<sup>1</sup> Westcott's *Historic Faith*, p. 201; Schaff's *Creeds of Christendom*, p. 25.

<sup>2</sup> Still the singular is not unfrequent in the Liturgical use of the Symbol in the East. See the Creed of Jerusalem in the Lectures of S. Cyril, Heurtley, *De Fid. et Symb.* p. 3.

<sup>3</sup> So influential, indeed, was the Western usage that it succeeded in introducing the singular form into the popular version of the Eastern Creed.

<sup>4</sup> The epithet *One* occurs, however, in the earliest types

its most complicated and developed form, the Eastern Church insisted strongly on the Unity of God as contrasted with the "gods many" and "lords many" of heathen systems. The further fact that to Him is due "the creation of the heaven and the earth" was introduced in the East at a very early period against the heretical teaching of those who denied that the Creation of the world was the work of the Supreme God and ascribed it to a rival deity<sup>1</sup>. The addition of the words "and of all things visible and invisible" never seems to have found a place in any Western Creed, but that the clause should be found in an Eastern Creed is quite natural, for the existence and operation of beings belonging to the spiritual world had a significance in Eastern speculation, which was hardly realised in the West<sup>2</sup>.

**5. The Second Person in the Trinity.** But it is as regards the Second Person in the Trinity that we notice the most conspicuous difference between the East and West. While the Western Creed starts with the Conception of our Lord and His Nativity, and passes on at once to His Passion, Death, Resurrection, and Ascension, the Eastern Symbol deals with His Nature and Person long before not only the Incarnation

of the Western Creed, those of Irenæus and Tertullian. *Τὴν εἰς ἕνα Θεὸν Πατέρα...πίστει*, Symb. Lugd. apud S. Irenæum. Heurtley, *De Fide et Symbolo*, p. 30. In *Unicum Deum Omnipotentem*, Tertullian. Ibid. p. 31.

<sup>1</sup> Or Demiurge. With this form of error Irenæus and Tertullian had to deal. Hence the Formula finds expression in their Creeds, Heurtley, pp. 30, 31. It does not occur in the Roman or Aquileian forms of the Creed, nor indeed till the middle of the Seventh Century. See Westcott's *Historic Faith*, p. 188.

<sup>2</sup> See Westcott's *Historic Faith*, p. 198.

but even time itself. It affirms that He was (1) *Begotten of the Father before all worlds*, (2) *God of God*, (3) *Light of Light*, (4) *Very God of very God*, (5) *Begotten not made*, (6) *being of one substance* (coessential) *with the Father*, (7) *through Whom all things were made*. The prevalence of divers heresies on the subject of this Article in the East made it necessary to enlarge the Creed of the earliest Church, and when the Nicene Creed adds phrase to phrase for the purpose of making clear what had been obscured, it does so not by adding new truths, but by unfolding and exhibiting to view what from the first had been contained, and had been understood to be contained, under the simple formula<sup>1</sup>. Thus each of the above clauses recalls to mind a contest, and bears witness to a truth in defending which the West had no independent share. There is the same striving after fulness of expression in stating the moving cause of the Incarnation and the Passion. While the Western Symbol simply states the facts, the Eastern Formula affirms that it was “for us men and for our salvation,” a phrase which is reproduced only in one Western Creed, the “*Quicumque Vult*,” and there in reference only to the Passion<sup>2</sup>. In the Article which relates to our Lord’s Resurrection, we notice in the Eastern Symbol the addition of the words “according to the Scriptures,” a phrase which we find in S. Paul’s first Epistle to the Corinthians<sup>3</sup>,

<sup>1</sup> “In tribus primis sæculis titulus Filii Dei Unigeniti, sive unici, Christo tributus, constanti ac perpetuo Catholicorum omnium doctorum usu in hunc sensum plane determinatus fuit, ut Divinam ejus ante omnia sæcula ex Ipso Patre generationem significaret.” Bp Bull, *Judic. Eccles. Cath.* v. 10.

<sup>2</sup> “Qui passus est pro salute nostra.”

<sup>3</sup> Κατὰ τὰς γραφάς, 1 Cor. xv. 4.

and which occurs also in the Creed of Epiphanius<sup>1</sup> A.D. 373. The clause "of Whose kingdom there shall be no end," added to that which relates to our Lord's second Advent, is said to have been introduced to confute the false teaching of Marcellus of Ancyra<sup>2</sup>, but it finds no place in the Western Creed, while on the other hand no orthodox Eastern Creed contains the clause first inserted by the Church of Aquileia<sup>3</sup> "He descended into Hell."

6. **The Third Person in the Trinity.** As regards the Third Person in the Trinity the differences are not less significant. In the Apostles' Creed we simply say "I believe in the Holy Ghost." These words are never changed and never developed. But in the Eastern Creed important words are added in reference to His Person and His Work. He is affirmed

1. *to be the Lord,*
2. *to be the Giver of life,*
3. *to proceed from the Father,*
4. *together with the Father and the Son to be worshipped and glorified,*
5. *to have spoken by the prophets.*

7. **In the Concluding Articles** we notice that while the Western Symbol speaks of "the Holy

<sup>1</sup> See Heurtley, *De Fide et Symbolo*, p. 15. It is given in one but not in the other Creed of Epiphanius.

<sup>2</sup> "Who taught that at the Day of Judgment, the Eternal Word would return into the bosom of the Father, whence He came forth, and cease to have a distinct personal subsistence, and by consequence a distinct personal reign." Heurtley, *Harm. Symb.* pp. 139, 140.

<sup>3</sup> "Descendit ad inferna" or "ad inferos." On the occurrence of the phrase *εἰς τὰ καταχθόνια κατελθόντα* in an early Antiochene form see Swainson *On the Creeds*, p. 72 n.

Catholic<sup>1</sup> Church," in the Eastern Creed the epithets "One" and "Apostolic"<sup>2</sup> are appended, while they contain nothing that corresponds to "the Communion of Saints"<sup>3</sup> in the Western Confessions. Again while the Western Symbol teaches us to avow our belief in "the forgiveness of sins," the Eastern formula connects this inestimable benefit with Baptism<sup>4</sup> as the sacrament of remission; and while in the former Creed we proclaim our belief in "the resurrection of the body," in the latter we affirm that we are "looking for the Resurrection of the dead and the life of the world to come." Thus, to sum up, while Western Creeds are simple and brief, and concern themselves with a record of facts, Eastern Creeds are fuller and more flexible<sup>5</sup>. They do not simply record facts but interpret them, and descend

<sup>1</sup> It was late before the epithet "Catholic" was added from the Eastern Creeds to the phrase "the Holy Church."

<sup>2</sup> On these epithets see below under Article ix.

<sup>3</sup> "The peculiar glory of the Western Creed, the clause which teaches us to regard the whole Church, the whole Body of Christ, as a *Communion of Saints*." Westcott, *Hist. Faith*, p. 200.

<sup>4</sup> Ἐν βάπτισμα εἰς ἄφεσιν ἁμαρτιῶν. This is probably due to "the influence of the earliest Apostolic type which was preserved unchanged in the East." Westcott's *Hist. Faith*, p. 200. Compare the words in the Creed of S. Cyril καὶ εἰς ἔν βάπτισμα μετανόας.

<sup>5</sup> See Schaff's *Creeds of Christendom*, p. 25. "Take the doctrine of the Incarnation, the truth that God became man. A whole body of Christian theology, from the short decrees of the earliest Councils to the full volumes of the Schoolmen, explains this truth. The former guarded it from misconstruction; the latter, besides this, brought out in detail the logical contents of the truth. There are inexhaustible logical contents in it. God comprehends all that God is: man comprehends all that man is....But such manifold evolutions do not profess to add anything to the substantial idea of the Incarnation,—the truth that God became man." Mozley's *Doctrine of Development*, p. 149.



more into particulars, expanding and unfolding the simpler statements of earlier Confessions in accordance with the form of doctrine, which the Church received and taught from the beginning.

8. **The Athanasian Creed**, or "the Psalm Quicunque," differs materially, as we have seen, from any Eastern or Western Creed. Most of the Twelve Articles of the Apostles' and Nicene Creeds can be traced in it, with the exception of the Ninth and Tenth<sup>1</sup>, but in structure it follows a very different model and conforms more to the character of a *Sermo* or Exposition of the Creed.

9. **Analysis.** As regards its analysis, it may be divided roughly into two main divisions.

(a) *Part I.* extends<sup>2</sup> from Clause 1 to 26, and contains *An explicit declaration of the doctrine of the Trinity in Unity.*

(b) *Part II.* extends from Clause 27 to 42, and is occupied with an *Exposition of the doctrine of the Incarnation of our Blessed Lord.* After mentioning the chief events in His Incarnate Life, it closes with His Second Advent and the future Judgment of all Mankind<sup>3</sup>.

10. **The Introduction**, with which the first Part

<sup>1</sup> See Heurtley, *De Fide et Symbolo*, pp. 45—47.

<sup>2</sup> The numbering of the verses differs. The Latin text as given in Heurtley and the Roman Breviary contains 42 Clauses. The text in Waterland and the English Book of Common Prayer by combining certain verses gives only 40 as the total number.

<sup>3</sup> Thus Clauses 3—26 correspond to the 1<sup>st</sup>, 11<sup>nd</sup>, and 11<sup>th</sup> Articles of the Apostles' Creed; Clauses 27—35 correspond to the 11<sup>th</sup> Article; Clauses 36—41 correspond to the 14<sup>th</sup>, 15<sup>th</sup>, 16<sup>th</sup>, 17<sup>th</sup>, 18<sup>th</sup> and 19<sup>th</sup> Articles.



opens, is peculiar to this Symbol, and fixes the persons for whom it is not, and for whom it is intended.

- i. It is not intended for heathen, unbaptized, or uninstructed persons<sup>1</sup> :
- ii. It is intended for those who have been baptized and admitted into Christ's Church, and desire<sup>2</sup> to continue in a state of salvation<sup>3</sup>, and to know all things that appertain to their souls' health.

<sup>1</sup> This is clear from the introduction of the words "every Christian man" at the beginning of the second part in Bishop Hilsey's Primer. "It is necessary unto everlasting health that *every Christian man* believe faithfully also the Incarnation of our Lord Jesus Christ."

<sup>2</sup> "Quicumque vult." The phraseology here is very important. The Symbol does not commence with such an expression as "Quicumque salvabitur," or even "Quicumque salvus erit," but "Quicumque *vult* salvus esse." The *vult* here is especially strong. It is to be compared with John vii. 17 *ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν*, "if a man willeth to do His will (R. V.), he shall know of the doctrine whether it be of God." "Si quis *voluerit* voluntatem Ejus facere, cognoscet de doctrina, utrum ex Deo sit," Vulgate. The will spoken of is not the will of the future tense, but of strong and resolute desire.

<sup>3</sup> "Salvus esse." Salvus, perhaps akin to Sanskrit *sarva*, omnis, and Gr. *ὅλος*, denotes (1) *unharméd, safe, secure*, as in a heathen prayer to Mars; MARS PATER TE PRECOR, PASTORES PECUAQUE MEA SALVA SERVASSIS, DUISQUE BONAM SALUTEM VALETUDINEMQUE MIHI, Cato R. R. 141. 3; comp. Cæsar B. C. ii. 32, *salvum* atque incolumem exercitum transducere. (ii) In Ecclesiastical Latin it was used to denote the same thing as the Greek *σωζόμενος* in such passages as Acts ii. 47, *ὁ δὲ Κύριος προσετίθει τοὺς σωζομένους καθ' ἡμέραν ἐπὶ τὸ αὐτό*, "Dominus autem augebat qui *salvi fierent* quotidie in id ipsum," Vulgate, rendered in the R. V. "the Lord added to them day by day those that were being saved," i.e. those "in the way of or on the road to salvation." Hence in the Church Catechism, after mentioning its Baptismal privileges, the child is taught to say, "And I heartily thank our heavenly Father that He hath called me to *this state of salvation*...and I pray unto God to give me His grace that I

Respecting these we are taught that before all things<sup>1</sup>, as a first essential, it is necessary that they hold the Catholic Faith, i.e. the Faith of the Universal Church. This Faith requires that we worship One God in Trinity, and Trinity in Unity<sup>2</sup>; neither confusing<sup>3</sup> the Persons, as the Sabellians did, who affirmed that the Person of the Father is the same as that of the Son and of the Holy Ghost; nor dividing or separating the Essence, as the Arians did, when they separated the Eternity<sup>4</sup> of the Father from that of the Son, and asserted that there "was a time when the Son was not," and thus that the Son was less than the Father, and the Holy Spirit was less than the Father and the Son.

11. **The doctrine of the Holy Trinity**, as set forth in the following clauses, is modelled on a strictly Augustinian form<sup>5</sup>. In this respect it is an advance

may continue in the same unto my life's end." The Old English Version was *Swa hwile swa wile hall wesan* = "whoso willeth to be hale"; or, as Wiclif rendered it "Whoever wole be safe." Swainson, *Nicene and Apostles' Creeds*, p. 484.

<sup>1</sup> "Ante omnia" = as a first essential, for faith goes before practice.

<sup>2</sup> Or, as it was rendered in the Old English Version, "One God in *þrymnyssse*, Threeness, and Threeness in *annesse*, Oneness." See Swainson's *Creeds*, p. 486.

<sup>3</sup> *Neque confundentes Personas, neque substantiam separantes*. *Confundere* = (i) to pour together, (ii) to mingle, (iii) to confuse. "Mingling" O. E. Version, "medlinge," Wiclif. The expression comes from S. Augustine, "*neque confundit, neque separat Trinitatem*." "Is this an addition to the doctrine of the Trinity? No, it is exactly the same with it; for if the Persons be confounded they cease to be Three, and if the substance be divided, it ceases to be one." Mozley *On the Athanasian Creed*, Lectures, p. 188.

<sup>4</sup> On the Arians see above, pp. 25, 26.

<sup>5</sup> See Schaff's *Creeds of Christendom*, ii. p. 37.

upon the Apostles' and Nicene Creeds<sup>1</sup>. These do not state the doctrine of the Trinity in a strictly formal manner, but only indirectly by teaching the Deity of the Son and of the Holy Ghost<sup>2</sup>. The Athanasian Formula on the other hand states clearly and unmistakeably that God is One in three Persons<sup>3</sup> or *Hypostases*<sup>4</sup>, and that each Person expresses the whole fullness of the Godhead with all His attributes. Each is Uncreate<sup>5</sup>, Infinite<sup>6</sup>, Eternal<sup>7</sup>, Almighty<sup>8</sup>, God, and Lord<sup>9</sup>, and thus possesses all the Divine attributes, which are inherent in the Divine Essence. But

<sup>1</sup> Schaff's *Church History*, ii. p. 697.

<sup>2</sup> Schaff's *Creeds of Christendom*, p. 39.

<sup>3</sup> The term *Persona* is taken neither in the old sense of a mere personation or form of manifestation (*πρόσωπον* = "face," "mask"—hence the O. E. translation "not mingling the hoods"), nor in the modern sense of an independent separate being, but in a sense which lies between these two conceptions. When we use the word of the Divine Three we do not exclude, we include, we express what is mutually inclusive, and when we speak of one Person of the Blessed Trinity acting, we imply that His action brings with it and involves the action of the others. "*Persona non est individuum.*" "Instead of being mutually exclusive, the Three are mutually inclusive and contained in each other, though never confused together." Mason's *Faith of the Gospel*, p. 48.

<sup>4</sup> *Hypostasis*, from *ὑφίσταται*, denotes (1) that which stands under, (2) as a philosophical term, the substratum which underlies phenomena, (3) a real personal subsistence. In the three first centuries it was regarded as = *πρόσωπον*, an individual existence; in later times it was rendered by *substantia* = *οὐσία*, essence. See Appendix II. p. 310.

<sup>5</sup> *Increate*—This denotes that "in contrast to all other beings, God has no origin, and depends upon nothing else—He eternally is. His existence is the final and necessary fact upon which all other facts repose." Mason's *Faith of the Gospel*, p. 21.

[For notes <sup>6-9</sup> see next page.]

each<sup>1</sup> Person has an individual characteristic<sup>2</sup>, which is peculiar to Him and cannot be communicated. Thus it is the characteristic of the Father to be *unbegotten*, the *Fountain and Source of being*; of the Son to be *begotten*; of the Holy Ghost to *proceed*. In this Trinity there is no priority or posteriority of time<sup>3</sup>, no superi-

<sup>6</sup> Immensus, from in and metior="immeasurable," "boundless." Comp. Cic. N. D. i. 20, 54, "Aera deum statuit eumque gigni esseque immensum et infinitum." The O. E. translation was "beyond measure"; in Bishop Hilsey's Primer it is rendered "immeasurable." The word "incomprehensible" introduced in 1549 has nothing to do with intellectual apprehension, it denotes "that cannot be bounded by space." Comp. Ps. cxxxix. 7; Jer. xxiii. 24. The expression denotes that God "is not measurable in His own Nature, because He knoweth not locality, He is not circumscribed, He is everywhere whole, everywhere present, everywhere powerful." Venant. Fortunatus. In the different Greek copies it is translated ἀκατάληπτος, ἄπειρος, and ἄμετρος, a proof that the original is Latin.

<sup>7</sup> "Æternus." O. E. translation was "everlasting." It imports that no one of the three Persons ever began to be or can cease to be. "Æternus Pater, coæternus Filius, coæternus Spiritus Sanctus," S. Augustine.

<sup>8</sup> On "Almighty" see below, Article i.

<sup>9</sup> On Lord=Κύριος, Dominus, see below, Article ii.

<sup>1</sup> "Each." This is expressed in Latin by singillatim (fr. singuli=*one apiece*). In the most ancient English Versions it was translated "separately." Wiclif rendered it "singuleli, or arowe." Before 1549 the clause ran, "For as we are compelled by the very truth of Christ's faith to confess separately every one Person to be God and Lord." This in 1549 was changed to "every Person by Himself."

<sup>2</sup> Or what is technically called their "*differentia*," i.e. the attribute which belongs to each Person, and causes each to differ from the other.

<sup>3</sup> Et in hac Trinitate nihil prius aut posterius, nihil majus aut minus. The Latin here is to be noted. It is not "nullus prior aut posterior," but "nihil prius aut posterius." What we mean to say is that in the Holy Trinity there is nothing afore or after in respect to time. "Nolite

ority, or inferiority of rank<sup>1</sup>, but the three Persons together are coeternal and coequal.

12. **The Incarnation** of our Lord forms the subject of the second part of the Symbol. The clauses covered by it<sup>2</sup> contain a succinct statement of the Catholic doctrine concerning the Person of Christ, as settled by the Councils of Ephesus A.D. 431, and Chalcedon A.D. 451. "In this respect," as Schaff remarks, "it is a valuable supplement to the Apostles' and Nicene Creeds<sup>3</sup>." It brings out in strong relief in reference to our Lord,

- (i) The true relation between His Divine Nature<sup>4</sup> which He ever retained and the human nature which He assumed :
- (ii) The fact that as perfect Man He had a rational<sup>5</sup> soul, in opposition to the heresy which would limit His Humanity to a mere body with an animal soul inhabited by the Divine Logos :

cogitare ullum spatium æternitatis, quando erat Pater et non erat Filius. Ex quo Pater, ex eo Filius." S. Aug. *Serm. ad Catech.* viii.

<sup>1</sup> "Nihil majus aut minus." "In hac Trinitate non est aliud alio *majus aut minus*, nulla operum separatio, nulla dissimilitudo substantiæ." S. Augustine, *Serm.* 215.

<sup>2</sup> That is from 26—37.

<sup>3</sup> *Creeds of Christendom*, ii. p. 39.

<sup>4</sup> On the Divine side He is "Deus ex substantia Patris, ante sæcula genitus," i.e. in the words of the Nicene Symbol He is ἐκ τῆς οὐσίας τοῦ Πατρὸς, ὁμοούσιος τῷ Πατρί, begotten of the essence of the Father from all eternity, before there was such a thing as time at all. "Nunquam fuit Pater, et non Filius, et tamen Filius a Patre est genitus."

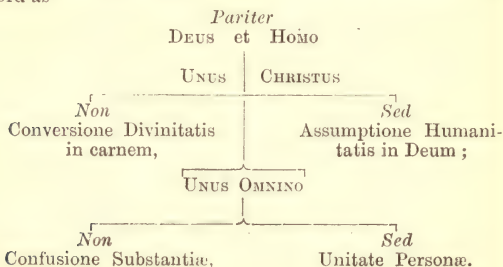
<sup>5</sup> Rationalis (from ratio = an account), denotes (1) *correct in accounts*, (2) *reasoning, rational, capable of reasoning*. Comp. Quintil. 7, 3, 24, "Equus est animal sed *irrationalis*, homo est animal *rationalis*." Comp. S. August. *Tract. in Joann.* "Sicut enim unus est homo anima rationalis et caro; sic unus est Christus Deus et homo."

- (iii) The doctrine that the Incarnation was neither a conversion or transmutation of God into man, nor a conversion of man into God, thus producing a confusion of the two<sup>1</sup>, but an assumption of humanity into an actual and abiding union with the Godhead, so that "as the reasoning soul and flesh is one Man, so God and Man is one Christ."

13. **The Concluding Clauses** give a summary of the acts of our Incarnate Lord in their bearing upon our everlasting salvation. They record how

- (1) He suffered for our salvation,
- (2) Descended into Hell,
- (3) Rose again the third day from the dead,
- (4) Ascended into heaven, and sitteth on the right Hand of the Father, God Almighty ;
- (5) How from thence He shall come to judge the quick and the dead,
- (6) And at His coming all men shall rise again with their bodies, and standing before His

<sup>1</sup> The Symbol teaches us that we are to regard our Lord as



judgment seat shall give account for their own<sup>1</sup> works.

The Formula then proceeds to indicate the outcome of that awful enquiry and reiterates the warning at the commencement that the Catholic Faith in the Trinity and in the Incarnation of our Lord herein set forth is necessary to a continuance in a state of salvation. It does not demand, as a condition of salvation, a full knowledge of, and assent to, the logical statement of the doctrines set forth, but it does solemnly warn all of the peril of rejecting<sup>2</sup> the divine truth therein taught<sup>3</sup>. It *does* affirm that we must approach the Most High in a spirit of veneration and awe, that we must "*worship* one God in Trinity, and Trinity in Unity<sup>4</sup>".

<sup>1</sup> *De factis propriis rationem.* The words seem to intimate that a man will be accountable only for what is due to himself. This seems to exclude responsibility for ignorance, birth in a heathen land, deprivation of privileges, and opportunities of knowing better.

<sup>2</sup> See Schaff's *Creeds of Christendom*, ii. p. 40. "The warnings of the *Quicunque* are not addressed to the world outside, or to those who have never received the faith. It is the Church's warning to herself and to her own children who anxiously desire to be saved." Mason's *Faith of the Gospel*, p. 42.

<sup>3</sup> On the monitory clauses of the *Quicunque* see Mozley's *Lectures and other Theological Papers* pp. 194—199.

<sup>4</sup> Missionary Bishops testify to the value of the *Quicunque* as a vehicle of teaching. Bishop Claughton found it useful among the natives of Ceylon. Bishop Macdougall among his Chinese converts in Borneo, and the Bishop of Lichfield among the Maoris of New Zealand. The late Bishop Cotton, having gone to India with some prejudices against the use of the Creed, testifies to its exceeding value as an antidote against the various forms of Oriental theosophy. See Article in Smith's *Dict., Eccles. Biography*.





PART II.

*THE TEACHING OF THE CREEDS.*

Πιστεύω· βοήθει μοῦ τῇ ἀπιστίᾳ.

S. MARK ix. 24.

Μεγάλη σοῦ ἡ πίστις· γεννηθῶ σοι ὥς θέλεις.

S. MATTH. xv. 28.

## CHAPTER I.

### THE FIRST ARTICLE.

#### APOSTLES' CREED.

Credo in Deum Patrem  
Omnipotentem,  
Creatorem cœli et terræ.

#### NICENE CREED.

Πιστεύομεν εἰς ἕνα Θεὸν Πα-  
τέρα παντοκράτορα,  
ποιητὴν οὐρανοῦ καὶ γῆς,  
ὁρατῶν τε πάντων καὶ ἀορά-  
των.

#### ATHANASIAN CREED.

Fides Catholica hæc est, ut unum Deum in Trinitate,  
Et Trinitatem in Unitate veneremur.

1. **I believe.** With this formula the Apostles' Creed commences, and by the use of the singular<sup>1</sup> instead of the plural pronoun, so characteristic, as we have seen, of Western Creeds<sup>2</sup>, brings home the faith to each one of us as our faith, singly and individually.

<sup>1</sup> On the wonderful force of the word "I" see a remarkable sermon of C. Kingsley, *Westminster Abbey Sermons*, p. 180.

<sup>2</sup> "It is impossible," remarks Dr Westcott, "not to recognise in the instinct, which gave shape to the Western Creed, a trace of that consciousness of individual responsibility, of direct personal confession, which from age to age has given a fresh character to Western Christianity." But he also observes, "While we each say 'I believe' with the

2. **I believe in God.** The first words of the Latin Creed<sup>1</sup> are not *Credo Deum*, "I believe that God is," which, as S. James says, *the demons do and tremble* (Jas. ii. 19); nor *Credo Deo*, "I believe that the Word of God is true;" but *Credo in Deum*<sup>2</sup>, "I believe in God," "I put my whole trust and confidence in Him; I do not simply acknowledge His existence; I throw myself wholly upon His power and love; I rely upon Him, and adhere to Him."

3. **I believe in God.** The first Article of the Creed declares the existence of God, a truth which is the foundation of all religion, for *he that cometh to God must believe that He is, and that He is a rewarder of them that seek after Him* (Heb. xi. 6). Of the existence, indeed, of God, there can be no demonstrable evidence such as allows of no contradiction. If so, there would be no room for faith, and our probation, which is a test

fulness of individual conviction and not simply 'We believe,' we say it in conscious fellowship with those about us. And this separate confession, if we reflect upon it, makes our union more real and more close." *Historic Faith*, p. 20, and p. 197.

<sup>1</sup> Similarly the Greek formula is not πιστεύω with the dative, as in John iv. 21, πιστεύέ μοι; nor πιστεύω ὅτι, as in 1 John v. 1, πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ Χριστός; but πιστεύω εἰς Θεόν, as in John ii. 11, καὶ ἐπίστευσαν εἰς αὐτὸν εἰ μαθηταὶ αὐτοῦ, and in John iii. 36, ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον.

<sup>2</sup> "Credimus Apostolo," remarks S. Augustine, "sed non credimus in Apostolum." *Enarr. in Psalm.* liv. "Quid est," he asks, "credere in Deum?" "Credendo amare," he answers, "credendo diligere, credendo in Eum ire, et Ejus membris incorporari." *Tract. xix in Joann.* Compare also the language of the Catechism in "the Duty towards God," and the explanation in Nowell's Catechism, "Credere in Deum est Deum vere agnoscere, Illi fidem habere, Illi confidere, spem et fiduciam omnem in Eo collocare; nam hæc omnia simul complectitur."

of faith, would be impossible. The evidences, however, of His existence, which come from several different and independent sources, may be thus classified. There is:—

- (1) *The evidence of consciousness.* The thought of God is latent in the human mind<sup>1</sup>, and so forms an answer from within to the witness of God's existence supplied by the world from without.
- (2) *The evidence of universal consent.* There is no age so distant, no country so remote<sup>2</sup>, no people so barbarous, but they have testified in some form to the existence of God.
- (3) *The evidence of Nature.* The chain of causes and effects in the universe requires us of necessity to ascend to some Supreme Cause, itself more

<sup>1</sup> Comp. Psalm xiv. 1; lili. 1; Rom. i. 19. See Pearson, pp. 31, 32. Cicero, *De Nat. Deorum*, i. 16.

<sup>2</sup> Pearson *On the Creed*, p. 36. Cicero's saying, *De Legibus* i. 8, "There is no people so wild and so savage as not to believe in a God, even if they be unacquainted with his nature," is still true, in spite of certain apparent exceptions. For the argument from the general consent of mankind see Butler's *Analogy*, Introduction. We trace the conviction of the being of One, who is the foundation of all existence in the Vedic and Zoroastrian systems, in those of Greece and Rome, in that of Confucius, in the religion of ancient Egypt, as well as in those of the Kaffir and Zulu races and the tribes of central Africa. "Obliged, in my course of instruction," writes De Quatrefages, "to review all human races, I have sought atheism in the lowest as well as the highest, I have never met with it, except in individuals or in more or less limited schools, such as those which existed in Europe in the last century, or which may still be seen at the present day." *'The Human Species,'* p. 482, E. Transl. See also Canon Liddon's *Elements of Religion*, p. 49, and Prof. Flint's *Anti-Theistic Theories*, App. xxiii—xxxii.

exalted than all<sup>1</sup>, and therefore self-existent and eternal<sup>2</sup>.

- (4) *The evidence of design.* Since in the forces and laws of the natural world we find that each conspires to some *end*, we are led to ascribe the design and full intelligence of all these ends to the Supreme Cause of all<sup>3</sup>.

<sup>1</sup> That the one true God may be known from His works in Nature is taught in Isai. xlv. ; xlv. 18, sq. ; Acts xiv. 15—17 ; xvii. 22—31 ; Rom. i. 19, 20. "How do you know, a Bedouin was asked, that there is a God? In the same way, he replied, that I know, on looking at the sand when a man or a beast has crossed the desert—by His footprints in the world around me." Liddon's *Elements of Religion*, p. 55. On the testimony of Nature see the often quoted passage in S. Augustine, *Confess.* x. 6.

<sup>2</sup> Pearson, pp. 34, 35. Herbert Spencer admits in his *First Principles* that "the human mind is driven back to the belief in a cause for every phenomenon, and from a cause to the belief in a First Cause, and from a First Cause to a belief in that First Cause being infinite and absolute." "Science will not allow us to say that things made themselves, or are their own causes. The only alternative is that they were made by some external power; and any power which could contrive and execute all the complex machinery of the heavens and the earth, or could initiate anything capable of developing such machinery, must be practically infinite and must possess those attributes of superhuman power and superhuman wisdom which belong only to God." Sir J. William Dawson, *Present Day Tracts*, vii. 5; Martensen's *Christian Dogmatics*, p. 79; see also the words of Dr Asa Gray in A. Moore's *Science and the Faith*, p. 196.

<sup>3</sup> "Whereas all things are for some end, and all their operations are directed to it, although they cannot apprehend that end for which they are, and in prosecution of which they work, they must therefore be guided by some universal and overruling wisdom." Pearson *On the Creed*, p. 44. "J. S. Mill in one of his last Essays, after rejecting every other argument for the existence of a God, admits that the argument from design in the universe is irresistible, and that Nature does testify to its Maker." *Present*

- (5) *The evidence of conscience.* Every man has in his breast the faculty of conscience<sup>1</sup>, which says, "This is right; this is wrong." "This is your Duty; that is not your Duty." This Voice within directs him, if he does not stifle its testimony, to a Power and a Judgment infinitely above his own, to a Supreme Vindicator of the Moral Law and an infallible Judge<sup>2</sup>.

Various as are the sources of this evidence they yet point to one conclusion, and furnish the mind with the highest moral certainty of which it is capable.

4. **I believe in one God.** To the mention of the existence of God the Nicene and other Eastern Creeds add that of His Unity, and the *Quicunque* Formula

*Day Tracts*, vii. p. 60. We cannot account for the arrangement of colours in nature, the marvellous subtlety and power of the atmosphere surrounding the globe, the ingenious fertilisation of plants, the wonderful arrangement of climates, the extraordinary instinct of animals, the adjustment of the stars and planets in their orbits, the influence of the principle of gravitation, except by believing that they were the creation of an intelligent mind. See *The Being of God* by Bp. Ellicott, pp. 84—111.

<sup>1</sup> "I ought" seems really and ultimately to mean, "I owe it to One who has a claim on my obedience, to whom I stand in a personal relation, whose love I crave, and whose displeasure I dread. Everything tells me that it must be to something more than a cold abstract law to which I thus stand bound." *The Being of God* by Bp. Ellicott, p. 123. See also Prof. Flint's *Theism*, p. 397; Liddon's *Elements of Religion*, p. 70.

<sup>2</sup> "Conscience is man's original *knowing together* with God (*con-scientia*) the relation of his personal being to God." Martensen's *Christian Dogmatics*, p. 6. "The Voice within gives no proof, appeals to no evidence, but speaks as having a right to command, and requires our obedience by virtue of its own inherent superiority." Bp Temple's *Bampton Lectures*, p. 47.

affirms, "This is the Catholic Faith that we worship *one* God." The very notion of a Supreme Being implies independence, and the idea of two First Causes, self-existent and supreme, involves a manifest contradiction. The Unity of the Godhead is constantly and expressly affirmed in Holy Scripture. *Hear O Israel*, says the Jewish Lawgiver, *the Lord our God is one Lord*<sup>1</sup> (Deut. vi. 4); and again, *The Lord He is God, there is none else beside Him* (Deut. iv. 35). With this agrees the declaration of the Most High Himself by the mouth of the prophet Isaiah, *I am the first, and I am the last, and beside Me there is no God* (Isai. xlv. 6). *Is there a God beside Me? Yea, there is no God, I know not any* (Isai. xlv. 8). *This is life eternal*, says our Lord, *that they should know Thee the only true God* (John xvii. 3); and the Apostle Paul declares, *We know that there is none other God but one* (1 Cor. viii. 4).

5. **One in Three.** But while the Catholic Faith teaches us to believe in one God, it also teaches us to worship "One God in Trinity and Trinity in Unity<sup>2</sup>." The word "Trinity," indeed, does not occur in Scripture<sup>3</sup>, but intimations that "the Name of the One God,

<sup>1</sup> The unity of God set before us is not numerical, denying the existence of a second; it is integral, denying the possibility of division. "Deus, cum unus dicitur, unus non numeri sed universitatis vocabulo nuncupatur, id est, qui propterea unus dicitur quod alius non sit." Rufinus in *Symb. Apost.* c. 5.

<sup>2</sup> Μονάδα ἐν Τριάδι, καὶ Τριάδα ἐν Μονάδι προσκυνουμένην. Greg. Naz. *Orat.* xxiii. p. 422.

<sup>3</sup> The first ecclesiastical writer who employs the word "Trinity" is Theophilus of Antioch, A.D. 170. He says "The three days before the creation of the sun and moon are types of the Trinity of God and His Word and His Wisdom." Tertullian first renders the Greek expression *Τριάς* by the Latin word *Trinitas*.



when written out full, is a threefold Name," are traceable alike in the Old and the New Testaments. Thus

(I) *In the Old Testament*

- (1) We hear God saying at the creation of man, not, as we might have expected, "I will make man," but *Let us make man in Our image after Our likeness* (Gen. i. 26), and yet in the following verse we read *And God made man in His own image*.
- (2) Again after the Fall we hear God saying, *Behold the man is become as one of us* (Gen. iii. 22), while, when He reveals Himself to Moses at the burning bush, He bids him tell the people, *I AM hath sent me unto you* (Ex. iii. 14).
- (3) The priestly blessing<sup>1</sup> ordained under the Jewish Law, when the Sacred Name was pronounced over the children of Israel, consists of three distinct parts,
  - (a) *The Lord bless thee and keep thee ;*
  - (β) *The Lord make His face to shine upon thee, and be gracious unto thee ;*
  - (γ) *The Lord lift up His countenance upon thee, and give thee peace* (Num. vi. 24—26).
- (4) In the vision of Isaiah<sup>2</sup> the Seraphim cry one unto another *Holy, Holy, Holy is the Lord of Hosts ; the whole earth is full of His glory*

<sup>1</sup> "Comparing the counterpart benediction of 2 Cor. xiii. 14, it is impossible not to see here shadowed forth the doctrine of the Holy Trinity." Comp. *The Speaker's Commentary* in loc.

<sup>2</sup> When the prophet looked upon that august sight he saw, as S. John tells us, *the glory of Christ*. John xii. 41.

(Isai. vi. 3). Here the Trisagion is as full of mysterious foreshadowing of a plurality in the Godhead as the solemn blessing on Israel prescribed by the Jewish Lawgiver.

(II) But what is obscurely intimated in the Old is expressly revealed *in the New Testament*. Thus :—

(1) At the Baptism of our Lord we have (1) the Son who was baptised, (2) the Father who acknowledged Him from heaven, (3) the Holy Ghost who descended upon Him in the form of a Dove (Matt. iii. 16, 17) <sup>1</sup>.

(2) Again while in one place our Lord declares Himself absolutely one with the Father (John x. 30), yet in another He says *I will pray the Father, and He shall give you another Comforter, that He may be with you for ever, even the Spirit of truth* (John xiv. 16). Here He clearly distinguishes the Persons of the Father, Himself, and the Holy Spirit. The Son prays ; the Father hears and gives ; the Holy Ghost comes.

(3) But still more clearly when, just before His Ascension, He gives His Apostles their last commission, He commands them to go into all the world, *and make disciples of all the nations, baptizing them into the Name of the Father, and of the Son, and of the Holy Ghost* <sup>2</sup> (Matt. xxviii. 19).

<sup>1</sup> So that in the words of S. Augustine "I ad Jordanem et videbis Trinitatem." Comp. S. Aug. *Serm.* lii. 1.

<sup>2</sup> "By choosing without repetition to say 'the Name,' He teaches that the Father, the Son, and the Holy Ghost are one. The revelation of each of the Three is the revelation of the other Two. They cannot be known apart." Mason's *Faith of the Gospel*, p. 44, Ed. 2.

Thus the doctrine of the existence of three Persons in the Godhead comes not from any patriarch or prophet, not from any Apostolic teacher or Ecclesiastical Council, but primarily and originally from our Lord Himself.

**6. I believe in God the Father.** In the Unity, then, of the Godhead there are three Persons, of Whom the first is God the Father. *To us*, writes S. Paul, *there is but one God, the Father* (1 Cor. viii. 6). The idea of the Fatherhood of God is wellnigh universal<sup>1</sup>. The Greeks and Romans and our own Teutonic forefathers had dim notions of a great "All-Father," "the Father of gods and men," and this S. Paul acknowledged when he quoted to the Athenians the words of one of their own poets,

"For we also are his offspring<sup>2</sup>."

The Hebrew prophets also spoke of God as the Father of Israel, "forming and disciplining them with a wise and tender love<sup>3</sup>." *Thou, O Lord*, says Isaiah, *art our Father, our Redeemer, Thy Name is from everlasting* (Isai. lxiii. 16). *Have we not all one Father?* asks Malachi, *hath not one God created us?* (Mal. ii. 10). But Christ alone first added the title *My Father* to that of *Our Father*, and we gather that the first Person in the Trinity, "the Fountain of Godhead<sup>4</sup>," is rightly

<sup>1</sup> Pearson, p. 45. Hence the frequent formula in Homer *πατήρ ἀνδρῶν τε θεῶν τε*, and in the Latin poets "*Divumque hominumque pater rex*," Jupiter is Jovis Pater, or *Ζευπάτωρ*, otherwise Diespiter or *Διῦπάτωρ*.

<sup>2</sup> The words are found in the *Phænomena* of Aratus, 5, and Cleanthes' *Hymn to Jupiter*, 5, τοῦ γὰρ καὶ γένος ἐσμέν, ὁ δ' ἡπίος ἀνθρώποισι | δεξιὰ σημαίνει.

<sup>3</sup> Westcott's *Historic Faith*, p. 35.

<sup>4</sup> The *πηγὴ Θεότητος*. "Christ hath taught us to say *Our Father*, a form of speech which He never used Himself;

called "the Father" in relation (1) to the Son, (2) to all creation, and (3) to redeemed mankind.

(a) *In relation to the Son :—*

In relation to the Eternal Son He is the Father, for whereas He Himself hath the property "to be of none," "neither made, nor created, nor begotten<sup>1</sup>," He hath begotten the Son from all eternity, and is the Eternal Father of an Eternal Son<sup>2</sup>. He Himself is the Origin<sup>3</sup>, the Cause<sup>4</sup>, the Fountain<sup>5</sup> of all being, and by eternal generation He hath imparted to the Son that which He hath of Himself. "What the Father is, He is from none; what the Son is, He is from Him; what the First is, He giveth; what the Second is, He receiveth<sup>6</sup>."

(b) *In relation to all creation :—*

All creation<sup>7</sup>, animate and inanimate, proceeds sometimes He calls Him *the Father*; sometimes *My Father*, sometimes *your*, but never *our Father*; He makes no such conjunction of us to Himself, as to make no distinction between us and Himself, so conjoining us as to distinguish, though so distinguishing as not to separate us." Pearson, p. 55.

<sup>1</sup> "Nec factus, nec creatus, nec genitus." Athan. Creed. This is "the differentia" of the First Person. "Sine auctore est Ille, qui est omnino omnium Auctor." Rufin. *Comm. in Symb. Apost. cap. iv.*

<sup>2</sup> "Non ante Deus esse cœpit, et postea Pater, sed sine ullo initio et Deus semper et Pater est." S. Aug. *Serm. de Temp.* 132.

<sup>3</sup> Ἀρχή. "Totius Divinitatis, vel, si melius dicitur, Deitatis, principium Pater est," S. Aug. *de Trin.* iv. 20.

<sup>4</sup> Αἰτία. Αἰτία ἐστὶν ἡ τοῦ Θεοῦ φύσις καὶ τοῦ νοῦ, καὶ τοῦ ἁγίου πνεύματος, καὶ τῆς κτίσεως πάσης, S. Athanasius, *De Trinitate Dial.* ii. 23. Deus omnium quæ sunt causa est, S. Aug. *de Divers. Quest.* lxxxiii.

<sup>5</sup> "Fons ergo Ipse et Origo est totius Divinitatis."

<sup>6</sup> Pearson, pp. 62, 63; Hooker, *Eccl. Pol.* v. 51, 1.

<sup>7</sup> "Three distinct words are used in the New Testament to convey the conception of creation. (1) *To create* (κτίζειν),

from Him. He is called *the Father of Spirits* (Heb. xii. 9), and when He laid the foundations of the earth, and the *morning stars sang together*, we are told that the *Sons of God*, that is the holy angels, *shouted for joy* (Job xxxviii. 7). Man, again, whom He created after His own image, is styled *His offspring* (Acts xvii. 28), and Adam, the immediate work of His Hands, is called the *Son of God* (Luke iii. 38).

(c) *In relation to redeemed mankind:—*

But He also sustains a special relation to the world of men. We who were aliens, strangers, and enemies, have by grace been admitted into the family of God, *and have received the Spirit of adoption, whereby we cry Abba, Father* (Rom. viii. 15). *I ascend*, said our Lord to His Apostles, *to My Father and your Father* (John xx. 17), not His Father because ours, but ours because His<sup>1</sup>. *Behold what manner of love*, says S. John, *the Father hath bestowed upon us, that we should be called the sons of God* (1 John iii. 1). *I and My Father*, said our Lord, *are one*. He is the firstborn, and we are sons as brethren unto Him. He is the heir of all things (Heb. i. 2); we are joint heirs with Him (Rom. viii. 17), heirs of God, but all through Christ<sup>2</sup>.

and (2) *to make* (ποιεῖν) in reference to the Creator; and (3) *to become* (γίγνεσθαι) in reference to that which is created. The first word (Col. i. 16; Rev. iv. 11, x. 6) suggests the idea of design, plan, purpose; the second (Mark x. 6 &c.; Rev. xiv. 7) of an actual result or effect produced; the third, of the law fulfilled in the production of the object." Westcott on S. John, i. 3.

<sup>1</sup> Πατέρα μου μὲν κατὰ φύσιν ἐν τῇ Θεότητι, καὶ Πατέρα υἱῶν διὰ χάριν δι' ἐμὲ ἐν τῇ υἱοθεσίᾳ, Epiphanius.

<sup>2</sup> " Pretio empti estis: propter vos verbum caro factum

Thus by Eternal generation the First Person in the Trinity is the Eternal Father of an Eternal Son; by creation He is the Father of all things animate and inanimate; by adoption He is the Father of mankind, whom He has received into His Family by grace.

7. **Almighty.** To the confession of our belief in God the Father we add the word "Almighty." The word thus rendered is in Greek Παντοκράτωρ<sup>1</sup>, and in Latin *Omnipotens*. It is used in the Septuagint to represent what we have rendered in our Bible "the Lord of Hosts," the Ruler of the worlds, Who sways by His will the course of all definite being. It means more than what we intend by the word omnipotent<sup>2</sup>, it denotes One, Who is "all-sovereign<sup>3</sup>," Who sways all, and has authority over all, Who not only can do all things so that *none can stay His Hand or say unto Him, what doest Thou?* (Job xlii. 2) (Dan. iv. 25), and made all things, but Who

est: propter vos qui erat Filius Dei, factus est Filius hominis, ut qui eratis filii hominum, efficeremini filii Dei." S. August. *Serm.* cxxi. 5.

<sup>1</sup> It first occurs in 2 Sam. v. 10; vii. 8; 1 Chron. xi. 9. It is found also in 2 Cor. vi. 18, where S. Paul is quoting from the LXX. of 2 Sam. vii. 14. It occurs several times in the Apocalypse. Thus in Apoc. i. 8, God describes Himself as τὸ Α καὶ τὸ Ω, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ, and again in Apoc. iv. 8, we learn that the song of the four living creatures is Ἀγιος, Ἀγιος, Ἀγιος, Κύριος ὁ Θεὸς ὁ παντοκράτωρ.

<sup>2</sup> The equivalent of which is παντοδύναμος, a word that occurs three times in the Book of Wisdom, vii. 23; xi. 17; xviii. 15.

<sup>3</sup> *Omnipotens*, formed like *cælipotens*, "master of the sky," *armipotens*, "master of arms," means "master of all." Tertullian and S. Augustine rendered παντοκράτωρ by the word *Omnitenens*. Then the former translates κοσμοκράτορας in Eph. vi. 12 by *munditenentes*, adverse powers who hold over the world a partial and permitted sway. Westcott, *Historic Faith*, Appendix, p. 220.

preserves all things<sup>1</sup> (Neh. ix. 6), and controls them towards the fulfilment of His will. Thus the word is full of meaning, and indicates God's universal sovereignty<sup>2</sup>, and His dominion over all things that are or that can be, so that nothing He has once created can escape His control<sup>3</sup>. As possessed moreover of this sovereignty He is "King of the Ages," *Rex Sæculorum* (1 Tim. i. 17); and subject to His dominion the end of Creation is attained step by step through a vast succession of dispensations, for His is an all-sustaining power, and in His Hands is "the universal conduct and managery of all creatures<sup>4</sup>."

8. **Maker of heaven and earth.** To the words *I believe in God the Father Almighty* the earliest Western Creeds made no addition. This constituted the whole of the first Article. But at a later time a clause was borrowed from the East, which completes our confession, and we say that God is not only *Almighty*, but as *the Maker of heaven and earth*<sup>5</sup> has given most signal

<sup>1</sup> Compare the words "Creator et conservator omnium" in Art. i. of the xxxix Articles.

<sup>2</sup> Martensen's *Dogmatics*, p. 214; Mason's *Faith of the Gospel*, p. 35.

<sup>3</sup> "Omnipotens autem ab eo dicitur quod omnium teneat potentatum." Rufinus in *Symb. Apost.* c. v. The limitations to His Omnipotence are well put by S. Augustine:—"Cum sit Omnipotens, mori non potest, falli non potest, mentiri non potest, et quod ait Apostolus, negare Se Ipsum non potest." *Ad Catech.* cap. ii.

<sup>4</sup> Barrow's *Sermons on the Creed*, vol. iv. p. 163; Westcott's *Historic Faith*, p. 37.

<sup>5</sup> These words were lacking in the original Nicene Creed, A.D. 325, and the African Creeds of S. Augustine, A.D. 393. Tertullian, A.D. 200, has "mundi conditorem," to which in one instance is added, "qui universa de nihilo produxerit." The Creed of Irenæus has, after παντοκράτορα, τὸν πεποιηκότα τὸν οὐρανὸν καὶ τὴν γῆν, καὶ τὰς θαλάσσας, καὶ πάντα τὰ ἐν αὐτοῖς. Heurtley, *Harm. Symb.* p. 8.



proof of His Omnipotence. *All the gods of the nations, says the Psalmist, are idols, but the Lord made the heavens* (Ps. xcvi. 5). The goodly frame of things around us, the heaven above, the earth beneath and the waters under the earth, had not its beginning from or of itself, nor does it subsist of itself. That being which it hath was made, framed, and constituted of God. This is His own express declaration to Moses, *The Lord made heaven and earth, the sea, and all that in them is* (Exod. xx. 11). When Isaiah would express the full splendour of His Majesty and the utmost extent of His dominion, he exclaims, *Thus saith the Lord, The heaven is My throne, and the earth is My footstool* (Isai. lxvi. 1). Again Jeremiah declares, *Lord God, behold Thou hast made the heaven and the earth by Thy great power and stretched-out arm, and there is nothing too hard for Thee* (Jer. xxxii. 17); and the burden of the song of the celestial host is, *Thou art worthy, O Lord our God, to receive the glory and the honour and the power, for Thou hast created all things, and for Thy pleasure they are and were created* (Rev. iv. 11).

**9. Cooperation of the Trinity in Creation.** But though the work of Creation is here specially ascribed to God the Father, and the heresy is rebuked which would introduce another Creator of the world distinct from Him, the Scriptures intimate the cooperation of the Persons of the Trinity in the work of Creation, and teach us that the Father made all things *through* His Son and *with* His Spirit:—

(a) *Through His Son*:—For

(1) Our Lord Himself declares, *My Father worketh even until now, and I work* (John v. 17)<sup>1</sup>;

<sup>1</sup> “Ὁ πατήρ μου ἕως ἄρτι ἐργάζεται, καὶ ἡγὼ ἐργάζομαι. The



- (2) S. John affirms, *In the beginning was the Word, and the Word was with God, and the Word was God; all things were made by Him, and without Him was not anything made that hath been made* (John i. 3)<sup>1</sup>;
- (3) And S. Paul lays it down that *by the Son were all things created, in the heavens and upon the earth, things visible and invisible, ... all things have been created through Him and unto Him, and He is before all things, and in Him all things consist* (Col. i. 16, 17)<sup>2</sup>.

(β) *With His Spirit*:—For

- (1) We read in Genesis, *In the beginning the Spirit of God moved upon the face of the waters* (Gen. i. 2), and awoke order out of chaos and life out of death<sup>3</sup>.

sentence is remarkable. Our Lord places His work as co-ordinate with that of the Father. By the 'work' of the Father we must understand the maintenance of the material creation, and the redemption and restoration of all things, in which the Son co-operated with Him" (Heb. i. 3; Eph. i. 9). Westcott *in loc.*

<sup>1</sup> Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν. The aorist ἐγένετο refers to the moment and fact of creation, γέγονεν to the permanent result of that fact. All existence passed through the will of "the Word." He is the Way to life. "Non alia Pater facit, alia Filius facit: quia omnia quæ Pater facit per Filium facit." S. Aug. *Serm.* cxxvi. 10.

<sup>2</sup> Ἐν αὐτῷ ἐκτίσθη τὰ πάντα...τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἐκτισται. Here again the difference of the tenses is to be observed. The aorist ἐκτίσθη describes the definite historical act of creation; the perfect ἐκτισται the continuous and present relations of creation to the Creator. S. Paul here represents the Son as at once the beginning and the end of the material universe, and the sustaining centre of the system. See Bp Lightfoot on Col. i. 16, 17.

<sup>3</sup> Hence He is called "the Giver of life" in Article viii.

- (2) The Psalmist says, *By the Word of the Lord were the heavens made, and all the hosts of them by the breath of His mouth* (Ps. xxxiii. 6);
- (3) And Job saith of God that *By His Spirit He hath garnished the heavens* (Job xxvi. 13).

10. **And of all things visible and invisible.**

To the words *Creator of heaven and earth* the Eastern Creeds add, *And of all things visible and invisible*. The glimpse opened up into the unseen world by these words does not seem ever to have found a place in any Western Creed<sup>1</sup>. But in the East the existence and functions of beings of the spiritual world had a great significance. We thus assert our belief not only that the material creation, which we see, proceeded from the hands of the Father, the Fountain and Source of being, and not from any rival or inferior deity; but that all things unseen equally owe their origin to Him, *whether they be thrones, or dominions, or principalities, or powers* (Col. i. 16), all things are the product of His hands, and came into existence and are sustained by His will and power. The Apostle S. Paul excludes nothing from the operation of the Eternal Son acting in complete accord with the Eternal Father. As He is God *Only-begotten*<sup>2</sup> (John i. 18), so He is "the beginning of the Creation of God" (Rev. iii. 14). "His everlasting birth is the first step towards creation," and the universe of things "visible and invisible" owes its origin to Him, "in

<sup>1</sup> Westcott's *Historic Faith*, p. 198.

<sup>2</sup> So many authorities read S. John i. 18 *μονογενὴς Θεός*. See the Margin of the Revised Version, and Dr Hort's *Two Dissertations*.

Whom and through Whom" it once had a definite beginning<sup>1</sup>.

<sup>1</sup> Thus the Article is opposed to :

- (a) *Materialism*, which teaches that the world consists of eternal matter modified by eternal force, and so leaves no room for God ;
- (b) *Pantheism*, which practically eliminates all distinction between God and the world ;
- (c) *Deism*, which, while it admits that God created the world, denies the Providence of God, and in the result banishes Him from the world ;
- (d) *Agnosticism*, which leaves the existence of God an open question, on the ground that man has no faculties whereby to grasp the idea of God or hold communion with Him.

## CHAPTER II.

### THE SECOND ARTICLE.

#### APOSTLES' CREED.

Et in Jesum Christum,  
Filiū Ejus unicum,  
Dominum nostrum.

#### NICENE CREED.

Καὶ εἰς ἓνα Κύριον, Ἰησοῦν  
Χριστόν,  
τὸν Υἱὸν τοῦ Θεοῦ τὸν μονο-  
γενῆ,  
τὸν ἐκ τοῦ Πατρὸς γεννη-  
θέντα πρὸ πάντων τῶν αἰώνων,  
Φῶς ἐκ Φῶτος,  
Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀλη-  
θινοῦ,  
γεννηθέντα οὐ ποιηθέντα,  
ὁμοούσιον τῷ Πατρί,  
δι' οὗ τὰ πάντα ἐγένετο.

#### ATHANASIAN CREED.

Filius a Patre solo est, non factus, nec creatus, sed genitus.

1. **Connection.** Having avowed our belief in God the Father, Who made us and all the world, we now proceed to declare our belief in "Jesus Christ, His only Son, our Lord." This confession contains two statements. The first sets forth the Person, the second the Nature of Him, Who said to His Apostles and says to us, *He that hath seen Me hath seen the Father* (John xiv. 9).

2. **I believe in Jesus.** We cannot read the Bible without being struck by the importance which is attached to the Divine Names in the different Books. We may indeed say that the three chief stages in the

history of the Old Testament are marked out by the names, under which God was pleased to reveal Himself to His people<sup>1</sup>. A still greater importance must attach to "the Name above every name," by which the Second Person in the Trinity condescended to become known as Man amongst men. This was Ἰησοῦς, JESUS. This Hebrew name was consecrated in Hebrew history as the name of Joshua the son of Nun, of the tribe of Ephraim, the valiant companion of Moses, and the conqueror of the nations of Canaan. His original name<sup>2</sup> was Hoshea<sup>3</sup>, which in this simple form denotes a "Saviour" or "Deliverer<sup>4</sup>." When compounded with one of the names of God, *Jah*, it becomes *Jehoshua*, and in this form was bestowed upon the valiant "Minister of Moses," when he was chosen as one of the twelve spies to spy out the land of Promise, and bring back a faithful report to the people (Num. xiii. 16). As applied to him it imported "not only the instrumental, but also the original cause" of the National deliverance, that he was the Saviour of the people of Israel, but through the power of Jehovah. Modified like many other Hebrew names in their passage through the Greek language, it took the form of Ἰησοῦς, "Jesus," and in this form<sup>5</sup> is

<sup>1</sup> First He was known as *El-Shaddai*, the God of might, rich in blessing and powerful in judgment, when He revealed Himself to the patriarchs; then as *Jehovah* the Eternal, the Unchangeable, when the chosen people were to be delivered from Egypt; then as *Jehovah Sabaoth*, the Lord of Hosts, when the Kingly government was to be established in Israel and the national life had been developed. See Westcott's *Revelation of the Father*, pp. 6, 7.

<sup>2</sup> יהושע or by contraction יֵשׁוּעַ, Ἰησοῦς.

<sup>3</sup> Pearson *On the Creed*, see p. 126.

<sup>4</sup> Osee in lingua nostra *Salvatorem* sonat, quod nomen habuit etiam Josue filius Nun, antequam ei a Deo vocabulum mutuatur. S. Hier. in *Osee*, i. 1.

<sup>5</sup> See Pearson *On the Creed*, p. 124, n.

given to the subsequent Joshuas found in the Books of Chronicles, Ezra, and Nehemiah<sup>1</sup>.

3. **Jesus.** This Name, which is *now above every name* (Phil. ii. 9)<sup>2</sup>, was announced as the name of the long-expected Deliverer on two occasions ;

- (1) Directly by the angel Gabriel to the Virgin Mary at the Annunciation (Luke i. 31) ;
- (2) By an angel in a dream to Joseph, the guardian and reputed father of our Lord, shortly before the Nativity (Matt. i. 21) ;

and it was actually given to the Holy Child at His circumcision (Luke ii. 21). As announced to the Virgin the Name is associated with all the prophetic intimations of more than David's glories (Luke i. 32, 33)<sup>3</sup>, but to Joseph it is specially said *thou shalt call His Name JESUS, for He shall save His people from their sins* (Matt. i. 21). The Greek text has here an emphasis which does not appear in our translation. Fully rendered it means "It is He Himself that shall save His people from their sins<sup>4</sup>." For the first Joshua saved Israel not by his own power, not of himself, but God by him. Neither saved he his own people but the people of God, whereas Jesus Himself by His own power, the power of God, was to save His own people, the people of God. Rightly therefore is He called JESUS, "God the Saviour," for He Himself is God, and His great work was that of a Saviour.

<sup>1</sup> The same as the name of the son of Azaziah, ruler of Ephraim (1 Chron. xxvii. 20), of the son of Elah, king of Israel (2 Kings xvii. 1), of the son of Beerī the prophet (Hos. i. 1).

<sup>2</sup> "It seems clear from the context that the name of Jesus is not only the medium but the object of adoration." Bishop Lightfoot on Phil. *in loc.*

<sup>3</sup> See Bishop Ellicott's Hulsean Lectures, p. 56, Ed. 5.

<sup>4</sup> Αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. "Αὐτός, casu recto, semper habet emphasim; hic maximum." Bengel.

4. **God a Saviour.** The title of saviour, *Σωτήρ*, was applied by the Greeks to their gods and monarchs<sup>1</sup>, and by the Jews to those who delivered them from various temporary evils. But in the highest sense it belongs only to our Lord, for in none other is there salvation, *neither is there any other name under heaven, that is given among men, wherein we must be saved* (Acts iv. 12). The first Joshua was but a man, who by the power of Jehovah enabled the Israelites to vanquish the nations of Canaan, and divided the land of Promise among their tribes. But Jesus was at once God and a Saviour. As no other did or could do,

- (α) He revealed the way and means of salvation ;
- (β) He procured it by His life of perfect obedience, and His sacrificial death upon the Cross ;
- (γ) He not only revealed and procured it, but, being exalted to heaven, He applies and confers it upon those who believe in His Name<sup>2</sup>.

The first Joshua conquered for the Israelites their foes, the literal Canaanites. The second, and greater,

<sup>1</sup> See Pearson *On the Creed*, pp. 128, 129, n. Thus the Dioscuri were the *σωτήρες* of mariners, the Nile was the *σωτήρ* of the Egyptians. It was the common name for Zeus among the Greeks, and from the habit of dedicating the third cup of wine to Zeus *σωτήρ* various proverbs have risen, e.g. τὸ τρίτον τῷ σωτήρι, Διὸς τρίτον σωτήρος χάριν. It is with this word as with others, e.g. καλός, εὐσεβής, which have a definite and comprehensive meaning in the sphere of Classical Greek. We find it adopted in the New Testament to denote Christian ideas. (1) As applied to God, see Luke i. 47; 1 Tim. i. 1; ii. 3; Tit. i. 3; ii. 10; (2) As applied to Christ, see Luke ii. 11; John iv. 42; Acts v. 31; Phil. iii. 20. In Hebrews ii. 10 He is called ὁ ἀρχηγὸς τῆς σωτηρίας; in v. 9, αἴτιος σωτηρίας αἰωνίου. In the Apocrypha, Wisd. xvi. 7; Ecclus. li. 1; 1 Macc. iv. 30, it is always used of God as the Author of all help, of all salvation, and especially of Messianic salvation. See Cremer's *Biblico-Theological Lexicon*, *sub voc.*

<sup>2</sup> Pearson, pp. 136—138.

Joshua delivered His people from their more terrible spiritual foes, and *destroyed him that hath the power of death, that is the devil* (Heb. ii. 14). The first Joshua passed over Jordan and divided the land of Promise amongst the tribes. The second Joshua passed through the cold waters of death and opened the celestial Canaan to His people, and hath ascended up on high to *prepare a place for them* in their heavenly inheritance (John xiv. 2). Thus is He, as no other was or could be, *God a Saviour*.

5. **Christ.** But the second Person in the Godhead is not only called by the personal name of JESUS, He has also an official title, *Christ*. His personal name was given to Him even by His enemies; but the name of Christ was never applied to Him on earth except by those who believed in Him, and not by them till express revelation told them that it did really belong to Him. The word "Christ" is a Greek word<sup>1</sup> and the same<sup>2</sup> as the Hebrew מָשִׁיחַ "*Messiah*," which denotes "the Anointed." Amongst the Jews it had a wide application, and marked generally one who had been endowed with a divine gift for the fulfilment of a divine office. Amongst them also the ceremony of anointing always held a conspicuous

<sup>1</sup> Χριστός from χρίω=*to anoint*. The verb χρίω in the N.T. = *to anoint*, as a symbol of consecration and endowment for sacred service, occurs in Luke iv. 18, *ἐχρίσέ με εὐαγγελίσασθαι*; Acts iv. 27, *ἐπὶ τὸν ἅγιον παῖδά σου Ἰησοῦν ὃν ἐχρίσας*; Acts x. 38, *ἐχρίσεν αὐτὸν ὁ Θεὸς πνεύματι ἁγίῳ καὶ δυνάμει*. The word Χριστός, as the ground of Ps. ii. 2; Dan. ix. 25, is used in the Targums to designate the Saviour as the *Anointed* of God to be the King and Redeemer of His people. Comp. Mark xv. 32; Luke xxiii. 2.

<sup>2</sup> Comp. in proof John i. 41, where S. Andrew speaking to his brother Simon says *we have found the Messiah, which is, being interpreted, the Christ*, and John iv. 25, where the woman of Samaria says, *I know the Messiah cometh which is called Christ*.



place. By it men were solemnly set apart for three offices, that of the prophet, the priest, and the king. Thus Elisha was an "anointed" prophet (1 Kings xix. 16); Aaron was an "anointed" priest (Exod. xxx. 29, 30); Saul and David were "anointed" kings (1 Sam. x. 1; xii. 1, 13). But in the Person of our Lord the three offices met which were never conjoined in any other, and in Him every work of prophet, priest, and king found complete and harmonious consummation. With the unction of the Holy Spirit He was anointed at His Baptism to all these three offices, and He perfectly fulfilled them. For,

(i) *As Prophet*<sup>1</sup>:

(a) He revealed<sup>2</sup> the Divine will and counsel to man<sup>3</sup>; and the manner in which God would be worshipped<sup>4</sup>;

<sup>1</sup> Προφήτης is used only in a secondary sense of the prediction of future events. Primarily it means (1) *One who speaks openly before any one* (Eurip. *Bacch.* 211; Plato, *Phædr.* 262 D); then (ii) *One to whom and through whom God speaks*, (iii) *One who speaks for God and makes known His counsel and His will*, and especially *His purposes of salvation*. Comp. Isai. i; Jer. i; Ezek. ii; 1 Cor. xiv. 3; Eph. ii. 20; iii. 5.

<sup>2</sup> "That one sentence, *I have given them the words which Thou gavest Me* (John xvii. 8), expresses the fulness of His revelation of Divine truth." Westcott's *Revelation of the Father*, and Comm. on John in *loc.*

<sup>3</sup> As the Prophet that should come into the world, Deut. xviii. 18, 19; John vi. 14; vii. 40; Acts iii. 22; vii. 37. Our Lord not only speaks of Himself as a Prophet (Matt. xiii. 57; Luke xiii. 33), but also receives this name from others without contradiction (John iii. 2; iv. 19; vi. 14; ix. 17; Matt. xxi. 11), and declares that He is come into the world to bear witness to the truth (John xviii. 37); and the voice from heaven *Hear ye Him* (Matt. xvii. 5) proclaims distinctly that in this character He is raised far above Moses and Elias.

<sup>4</sup> *God is a Spirit, and they that worship Him must worship Him in spirit and in truth* (John iv. 24).

- (β) He published anew the law of nature, which men had corrupted, and the very knowledge of which was, to some degree, lost among them<sup>1</sup>, and announced the vindication of that Law at the Judgment Day<sup>2</sup>;
- (γ) He proclaimed that which He had seen and heard with the Father, and consequently spoke entirely according to the mind of the Father, nay, as it were, from the heart of the Father<sup>3</sup>;
- (δ) While the elder Prophets indicated only points of development in the preparatory Dispensation, He announced a new Dispensation of which He Himself was the head; and while the main characteristic and distinctive feature of His testimony was His self-assertion<sup>4</sup>, He proved Himself *mighty* not in words only *but in deeds* (Luke xxiv. 19).

Thus was He a prophet as no other ever was.

(ii) *As Priest:*

- (a) He offered Himself as a propitiatory sacrifice for the sins of the whole world, and fulfilled all that was typical in the priesthood and victims of the Mosaic Law (Heb. vii. 24);
- (β) He presented the one oblation of Himself, which was of the highest efficacy for obtaining

<sup>1</sup> See Butler's *Analogy*, Part ii. chap. v.

<sup>2</sup> Matt. xxiv. xxv.

<sup>3</sup> He is the *Doctor doctorum*, as S. Augustine expresses it, *cujus schola in terra et cathedra in cælo est.* *Serm. cxcii.*

1. Oosterzee's *Christian Dogmatics*, p. 589.

<sup>4</sup> Martensen's *Christian Dogmatics*, pp. 299, 300; Lid-  
don's *Bampton Lectures*, iv. p. 243. The power also of His  
Prophetic activity still continues. "The systems of all  
philosophers together have not been able to reform the  
street in which they lived; but His word has transformed  
the world."

that remission of sins which man has ever craved<sup>1</sup> (Heb. ix. 26);

(γ) Remaining a *Priest for ever after the order of Melchizedek* (Heb. v. 6), He continues the sacerdotal office by His intercession at the right hand of God and His application to men of the merits of His sacrifice;

(δ) He blesses men by *turning them from their iniquities* (Acts iii. 26), and seals to them the issues of the reconciliation which He effected once for all by the blood of His Cross.

(iii) *As King:*

(α) He has a *Kingdom which is not of this world* (John xviii. 36), and over it He reigns supreme;

(β) He has founded a Church, over which He exercises an invisible government by His Spirit, and rules His people not only outwardly by precept, but inwardly by grace<sup>2</sup>;

(γ) He vanquishes now the enemies temporal and spiritual of His Church and kingdom;

(δ) He will eventually triumph over all opposition to His cause, till the *last Enemy, even death, shall be put under His feet* (1 Cor. xv. 26).

Thus the title *Messiah, the Christ*, presents the Person of our Lord to us historically<sup>3</sup>, describes Him as One invested with a special character definitely realised in time, as the Prophet, Priest, and King of redeemed humanity.

<sup>1</sup> Pearson *On the Creed*, pp. 169, 170; Butler's *Analogy*, ii. 5; Trench's *Hulsean Lectures, The perfect Sacrifice*, p. 177.

<sup>2</sup> Pearson *On the Creed*, p. 173; Bp Butler's *Analogy*, Pt. x. Ch. 5; Martensen's *Christian Dogmatics*, p. 315.

<sup>3</sup> Westcott's *Revelation of the Father*, p. 18.

6. **His only Son.** Having thus seen what the word "Christ" imports we proceed to confess Him to be *the only Son of God*. Herein we follow the order of the great confession of S. Peter. After he had declared our Lord to be *the Christ* he went on to add to this *the Son of the living God* (Matt. xvi. 16). The expression of the Western Creed "the only Son of God" is expanded in the Eastern Symbol and becomes

*The Only-begotten Son of God,  
Begotten of His Father before all worlds.*

The Greek word *μονογενής*<sup>1</sup>, "only begotten," rendered in Latin sometimes "unicus," sometimes "unigenitus," distinguishes the unique Sonship of our Lord<sup>2</sup> from that of the sons of God who are so by adoption. In an inferior sense<sup>3</sup>, indeed, the term applies to Him as our Mediator:

- (i) On account of His conception of the Blessed Virgin by the power of the Holy Ghost (Luke i. 35);
- (ii) On account of His designation to His office as Christ by the will of the Father (John x. 34—36);
- (iii) On account of His being the first-begotten of the Father from the dead by the quickening

<sup>1</sup> The word is applied in the New Testament to the widow's son at Nain (Luke vii. 12), to the daughter of Jairus (Luke viii. 42), to the lunatic boy (Luke ix. 38), to Isaac (Heb. xi. 17).

<sup>2</sup> As applied to our Lord it occurs only in the writings of S. John. As John i. 14, *δῶξαν ὡς μονογενοῦς παρὰ πατρός*: i. 18, *ὁ μονογενὴς υἱὸς* (or *Θεὸς*) *ὁ ὢν εἰς τὸν κόλπον τοῦ πατρός, ἐκεῖνος ἐξηγήσατο*: 1 John iv. 9, *τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ Θεὸς εἰς τὸν κόσμον, ἵνα ζήσωμεν δι' αὐτοῦ*.

<sup>3</sup> Pearson *On the Creed*, p. 189.

power of the Spirit (Acts xiii. 33; Rom. i. 4; Col. i. 18);

- (iv) On account of His exaltation to heaven and His inheritance of the highest title in the family of God.

But in a sense higher than all these the expression “the only-begotten Son of God” denotes His eternal generation from the Father, His pre-existence from all eternity in a nature different from that which He assumed at His Incarnation, even that Divine Nature, in respect to which He was

*Begotten of His Father before all worlds,  
God of God<sup>1</sup>,  
Light of Light<sup>2</sup>,  
Very<sup>3</sup> God of very God<sup>4</sup>,*

<sup>1</sup> Θεὸν ἐκ Θεοῦ. This is an addition to the original Constantinopolitan Creed. The preposition ἐκ is to be distinguished from ἀπό. Ἀπό simply denotes the point from which a man starts. Ἐκ denotes that out of which he originates. The expression thus denotes not only that our Lord is God, but that He originated from God.

<sup>2</sup> The Gnostics spoke of Light as an emanation from Deity. Hence S. John says of our Lord that He was not simply φῶς but τὸ φῶς. Ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων (John i. 4). “Christ is God by being of God, Light by issuing out of Light,” Hooker, *Eccl. Pol.* v. liv. 2.

<sup>3</sup> Ἀληθινὸν Θεὸν ἐκ Θεοῦ ἀληθινοῦ. Ἀληθινός, *verus*, is to be carefully distinguished from ἀληθής, *verax*. Ἀληθής denotes *truth-speaking*, and God is ἀληθής, inasmuch as He *is true* and cannot lie (John iii. 33). Ἀληθινός denotes *true, real*, in opposition to what is fictitious and unreal. Hence our Lord says of Himself Ἐγὼ εἰμι ἡ ἀμπελος ἡ ἀληθινή (John xv. 1), and describes His Father to the Jews at Capernaum as giving τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν (John vi. 32), and God Himself is spoken of as the *true* God as distinguished from false gods, ἵνα γινώσκωσί σε τὸν μόνον ἀληθινὸν Θεόν (John xvii. 3).

<sup>4</sup> Hence He could speak of God as His own “proper Father,” πατέρα ἰδίου ἐλεγε τὸν Θεόν (John v. 18), and S.

*Begotten not made,  
Being of one substance<sup>1</sup> with the Father.*

These phrases, introduced into the Nicene Creed to counteract the Arian heresy respecting the Divine Nature of our Lord, indicate that the being of the Son is absolutely unique. He stands to the Father in a relation wholly peculiar. He is God's "own proper Son," the Only One to whom the title belongs, and that in a sense in which it could be applied to none other,

Paul says of the Father that He spared not "His own proper Son," τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο (Rom. viii. 32). "We are apt to say at first hearing that He is God though He is the Son of God, marvelling at the mystery. But what to man is a mystery, to God is a cause. He is God, not *though*, but *because* He is the Son of God." Newman: *Parochial Sermons*, vi. 57.

<sup>1</sup> Ὁμοούσιος τῷ πατρὶ. Ὁμοούσιος, from ὁμός, *one and the same* (comp. ὁμὸν γένος Hom. Il. xiii. 354; ὁμὸν νεῖκος ib. 333), and οὐσία, *substance* or rather *essence*, denotes that the Son is of *one and the same essence* with the Father. The Arians at the Council of Nicæa at first wished to decide that the Son of God is εἰκὼν τοῦ πατρὸς, ὁμοίος τε καὶ ἀπαράλλακτος κατὰ πάντα τῷ πατρὶ καὶ ἄτρεπτος καὶ ἀεί (Athan. *De Decret. Syn. Nic.* 20). This would not satisfy the Catholic party (see above p. 28); for a Being exalted to any conceivable height, and placed above the highest Archangel, is "parted from the Divine Essence by a fathomless chasm," and the Arians put between God and the Creature a subordinate God, which separated rather than united the infinite and the finite. They made a perfect revelation or manifestation of God impossible. The Nicene fathers met this by proclaiming the real and proper Godhead of the Son, that according to His higher pre-existent nature He was very and Eternal God, and consubstantial with the Father, so that "that which we believe of the glory of the Father, the same we believe of the Son, without any difference or inequality." Proper Preface for Trinity Sunday. See Hagenbach's *History of Doctrines*, i. 356; Dorner's *Person of Christ*, Div. I. ii. p. 236; Liddon's *Bampton Lectures*, pp. 32, 435; Trench's *Hulsean Lectures*, p. 170.

for He is not of a different nature from the Father, as are "all things visible and invisible," whereof He is the Maker; nor is He of a merely *similar* nature and essence (*ὁμοιούσιος*), as one man resembles another without identity, but He is of *one and the same nature, essence, and substance* (*ὁμοούσιος*) with the Father<sup>1</sup>.

7. **The Pre-existence** of our Lord as the Son of God is attested in Scripture alike (1) by His own self-witness, and (2) by the declarations of the Apostles.

(a) *By His own self-witness:—*

- (i) In His twelfth year He startles His parents in the Courts of the Temple with the question *Wist ye not that I must be about My Father's business?* (Luke ii. 49)<sup>2</sup>;
- (ii) After the miracle at the pool of Bethesda, replying to a charge of breaking the Sabbath, He declares *My Father worketh even until now, and I work* (John v. 17), thus distinctly advancing the claim to be the Son of God<sup>3</sup>.

<sup>1</sup> This is expressed fully in the Athanasian Creed where He is described as "Deus ex substantia Patris ante sæcula genitus, perfectus Deus," and "æqualis Patri secundum Divinitatem."

<sup>2</sup> Οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναι με; Or, as it may be rendered, "in my Father's house." Observe He already uses the unique expression "*My Father*."

<sup>3</sup> That this was His claim is clear from the interpretation put upon the words by the Jews, who understood Him to mean that God was His Father in a peculiar sense (Πατὴρ ἴδιος), a sense which could belong to no other person, and which implied equality of essence with God, ἴσον ἑαυτὸν ποιῶν τῷ Θεῷ (John v. 18). So far from challenging the substantial accuracy of this interpretation, our Lord not only reasserts His previous declaration, but with solemn and reduplicated emphasis explains its transcendent import.



- (iii) On another occasion in the town of Capernaum He said, *All things have been delivered<sup>1</sup> unto Me of My Father: and no one knoweth<sup>2</sup> the Son save the Father; neither doth any one know the Father save the Son, and he to whomsoever the Son willeth to reveal Him* (Matt. xi. 27);
- (iv) Again at Jerusalem during the feast of Dedication, when the Jews ask Him plainly whether He is the Christ, He replies by referring them to His works which He did in His Father's name, and then went on, *I and the Father are one<sup>3</sup>* (John x. 30).
- (v) Lastly in His solemn high-priestly prayer on the night before His Passion He said, *And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was* (John xvii. 5). These words contain the most solemn assertion on the part of Christ of a pre-existent Godhead,

<sup>1</sup> Literally *were delivered* (παρεδόθη). The aorist here used appears to call up the mystery of the Speaker's pre-existence so frequently proclaimed by the Fourth Evangelist.

<sup>2</sup> Ἐπιγινώσκει, *completely knoweth*. This is the verb in each instance. The mutual knowledge which the Father and the Son possess of each other is complete, absolute, perfect, in extent no less than in depth. Comp. Luke x. 21, 22. Keim calls this the great Sonship confession.

<sup>3</sup> Ἐγὼ καὶ ὁ πατὴρ ἓν ἐσμεν. *I and the Father are one thing, one substance, not one Person*. Contrast Gal. iii. 28, ἅπαντες γὰρ ὑμεῖς εἰς ἓστε ἐν Χριστῷ Ἰησοῦ, *are one Man, one conscious agent*, and Eph. ii. 15, *ἵνα τοὺς δύο κτίση ἐν ἑαυτῷ εἰς ἓνα καινὸν ἄνθρωπον*. S. Augustine remarks that the ἐσμεν refutes Sabellius, who denied the distinction between the Father and the Son, while ἓν refutes Arius, who denied the equality in nature and essence.



that He had existed not only before the foundation of the world, but as the Son of the Father, and that the glory for which He prayed was the glory, which had been possessed by Him in His pre-incarnate state of an original, essential, and eternal Sonship<sup>1</sup>.

(β) *By the declarations of the Apostles:*—Thus

- (i) S. Paul repeatedly calls Him *the Son of God* (2 Cor. i. 19; Eph. iv. 13), and affirms that when the fulness of time was come *God sent forth His Son* (Gal. iv. 4)<sup>2</sup>;
- (ii) S. Peter in the opening of his first Epistle writes, *Blessed be the God and Father of our Lord Jesus Christ* (1 Pet. i. 3), and recalls in the second Epistle the Voice from *the excellent glory* on the occasion of the Transfiguration, *This is my Beloved Son, in Whom I am well pleased* (2 Pet. i. 17).
- (iii) S. John in his Epistles repeatedly designates Him as *the Son of God* (1 John i. 3, iii. 23), and affirms that *whosoever shall confess that Jesus is the Son of God, God abideth in him and he in God* (1 John iv. 15), and that *God gave unto us eternal life, and this life is in His Son* (1 John v. 11)<sup>3</sup>.

<sup>1</sup> In further proof we may cite (1) 'The Voice from heaven on the occasion of His Baptism (Matt. iii. 17; Luke iii. 22); (2) the same Voice on the Mount of the Transfiguration (Matt. xvii. 5; Mark ix. 7). For His pre-existence before John the Baptist, see John i. 15 *πρῶτός μου ἦν*, and before Abraham, see John viii. 58, *πρὶν Ἀβραάμ γενέσθαι, ἐγὼ εἰμι*.

<sup>2</sup> Comp. also Rom. i. 3, 4; 1 Thess. i. 10.

<sup>3</sup> An expression which at once recalls the language of the fourth Gospel, and instinctively suggests that He who is Himself "the Life" was, from all eternity, the same personal Being with the Logos, who was *in the beginning with God and was God* (John i. 4).

Other passages might be quoted, but these will suffice to confirm the position that He Who in the beginning, before all worlds, was the Word, is the Eternal Son of God in a sense *absolutely peculiar to Himself, being of one essence with the Father, very and eternal God.*

8. **Our Lord.** Moreover the Eternal Son of God is in the Nicene Symbol entitled "*Lord*," and in the Western Creed "*Our Lord*." This is not a descriptive adjunct to the title of Christ, but itself a proper appellation, and singly and separately taken means Him only<sup>1</sup>. The Greek word for Lord, *Κύριος*, is applied in Scripture:

(1) To all species of dominion existing amongst men ;

(2) In its eminence of signification to the Supreme "King of kings and Lord of lords," and that

(a) As a characteristic description of God in respect to Dominion and All-sufficiency ;

(b) As the Greek translation of the name Jehovah, under which the self-existent Deity was divinely revealed to Moses.

The term "Lord" is indeed attributed to the three Persons in the Trinity, for "the Father is Lord, the Son is Lord, and the Holy Ghost is Lord<sup>2</sup>." Yet generally speaking in theological language it is applied to the Second Person in the Trinity. It is applied to Him

(i) *In the eminent sense of Jehovah :—*

(a) Thus the declaration of the Angels to the Shepherds is *Unto you is born this day in*

<sup>1</sup> Translating respectively the titles אֲדֹנָי *Adonai*, and שַׁדְּדַי *Shaddai*, Pearson *On the Creed*, p. 269.

<sup>2</sup> "Dominus Pater, Dominus Filius, Dominus et Spiritus Sanctus." Athan. Creed.

*the City of David a Saviour which is Christ the Lord* (Luke ii. 11).

(β) Again Christ Himself, addressing Himself to the Jews, who were indignant at His making Himself greater than Abraham and the prophets, affirms, *Verily, verily I say unto you, Before Abraham was I AM* (John viii. 58)<sup>1</sup>. He says not "Before Abraham was, I was," but I AM. He claims not merely pre-existence, but a consciousness of eternal being<sup>2</sup>. He is the I AM of ancient Israel. He knows no past, as He knows no future; He is unbeginning, unending Being: He is the Eternal "Now." By these awful and significant words He claims the incommunicable Name of the Eternal Self-existent Jehovah, who revealed Himself by this title to Moses at the burning bush (Exod. iii. 14).

(ii) *In the descriptive sense of dominion*, which is not only consistent with the higher meaning of Jehovah, but presupposes it. Hence in the Western Symbol we say that He is our Lord. This He is

(1) *by the original right of Creation*:—

*He is Lord of all*, saith S. Peter (Acts x. 36), of all things and of all persons, and He must be so, Who, being the Divine Word, made all things as God, and to Whom all power is given as Man (1 Cor. xv. 27);

<sup>1</sup> Πρὶν Ἀβραὰμ γενέσθαι, Ἐγὼ εἰμι, before Abraham came into existence I am.

<sup>2</sup> See Liddon's *Bampton Lectures*, p. 190; Hooker, *E. P.*, v. 53, 4.

(2) *by the acquired right of Redemption :—*

By taking on Him our Nature, He has bound us especially to Himself as His by a threefold right :—

- (a) That of *Conquest*, for we have been rescued by Him from the powers of Darkness under which we had been before detained, while He has *blotted out the handwriting that was against us and nailed it to His Cross* (Col. ii. 14).
- (β) That of *Purchase*, for He hath bought us with a price so that we are not *our own*, but *His*, even the price of His own precious Body and Blood (1 Cor. vi. 20).
- (γ) That of *Obligation*, for we have bound ourselves to His service in our Baptismal engagement, and are pledged to fight under His banner against sin, the world, and the flesh.

And thus He has become “our Lord” in a nearer and more intimate sense than He was by being our Creator and Preserver.

9. **By whom all things were made.** The Second Article of the Creed in the Nicene Symbol, after stating our belief in the pre-existent Deity of the Son and the fact that He is “Lord,” emphasizes in its concluding clause the truth that *through Him all things were made*. For, as we have already seen,

- (1) It is the teaching of S. John that by the pre-existent Word *all things were made and apart from*<sup>1</sup> *Him not even one thing was made that hath been made* (John i. 3).

<sup>1</sup> Χωρὶς αὐτοῦ = *apart from Him*. Comp. John xv. 5, χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.

- (2) It is the teaching of S. Paul that all things have been created *through the Son and unto Him*, that *He is before all things and in Him all things consist* (Col. i. 16—18).
- (3) It is the teaching of the Epistle to the Hebrews that the Son *upholds all things by the word of His power* (Heb. i. 3).

Hence we infer that while the Father is the one spring and source of all finite being, the Second Person in the Trinity is (1) *the Instrumental Cause of Creation*<sup>1</sup>, (2) *the Perpetual Support of Creation*, (3) *the Unifying Principle of Creation*<sup>2</sup>, (4) *the Ultimate Purpose of Creation*<sup>2</sup>, and “Through Him, as the Mediatorial Word, the universe has been created, and unto Him it is tending. In Him is no before or after. He is pre-existent and self-existent before all the worlds, and in Him as the binding and sustaining power, universal nature coheres and consists<sup>3</sup>.” This thought carries

<sup>1</sup> The Mediatorial function of Christ in the Church is always represented by S. Paul as flowing from His Mediatorial function in the world of nature. “With ourselves this idea has very much retired into the background. Though in the Creed common to all the Churches we profess our belief in Him, as the Being ‘through whom all things were created,’ yet in reality this confession seems to exercise very little influence on our thoughts. And the loss is serious. How much our theological conceptions suffer in breadth and fulness by the neglect, a moment’s reflection will show. How much more hearty would be the sympathy of theologians with the revelations of science and the developments of history, if they habitually connected them with the operation of the same Divine will, who is the centre of their religious aspirations, it is needless to say.” Bp Lightfoot’s *Introduction to the Epistle to the Colossians*, p. 116.

<sup>2</sup> As all things were δι’ αὐτοῦ (see Eph. iii. 9), so they were εἰς αὐτόν. Whitelaw’s *Divinity of Jesus*, pp. 102—104.

<sup>3</sup> Τὰ πάντα ἐν αὐτῷ συνέστηκεν, Col. i. 17, *In Him all things*

with it a great consolation and is a great source of strength. There is a grave in an Alpine village of one who died upon the Riffelhorn, and it is marked with the inscription: "It is I, be not afraid." That is the Christian attitude towards the forces of the natural world<sup>1</sup>. They are in the Hands of Him, *through Whom all things were made*, and He is none other than Jesus Christ our Lord.

*hold together, cohere.* He impresses upon creation that unity and solidarity which makes it a cosmos instead of a chaos. "Thus, to take one instance, the action of gravitation, which keeps in their places things fixed, and regulates the motion of things moving, is an expression of His mind." See Bishop Lightfoot's note on Col. i. 16, 17.

<sup>1</sup> Illingworth's *Sermons in a College Chapel*, p. 64. "For Christians *the facts of nature are the acts of God*. Revelation relates these facts to God as their Author, science relates them to one another as integral parts of a visible order. Religion *does not* tell us of their inter-relations, science *cannot* speak of their relation to God." Yet "the religious view of the world is infinitely deepened and enriched, when we not only recognise it as the work of God, but see with S. Athanasius in the immanence of the Divine Logos the explanation of the adaptations and unity of nature." Aubrey Moore's *Science and the Faith*, p. 186.

## CHAPTER III.

### THE THIRD ARTICLE.

#### APOSTLES' CREED.

Qui conceptus est de Spiritu  
Sancto,  
Natus ex Maria Virgine.

#### NICENE CREED.

Τὸν δι' ἡμᾶς τοὺς ἀνθρώπους,  
καὶ διὰ τὴν ἡμετέραν σωτη-  
ρίαν<sup>1</sup>,  
κατελθόντα ἐκ τῶν οὐράνων,  
καὶ σαρκωθέντα  
ἐκ Πνεύματος Ἁγίου καὶ  
Μαρίας τῆς Παρθένου,  
καὶ ἐνανθρωπήσαντα.

#### ATHANASIAN CREED.

Perfectus Homo, ex anima rationali et humana carne subsistens,

Qui licet Deus sit et Homo, non duo tamen, sed unus est Christus.

Unus autem, non conversione Divinitatis in carnem, sed assumptione Humanitatis in Deum.

1. **Connection.** Hitherto the Creed has dwelt upon the original glory and the Divine Nature of the Eternal Son. It now proceeds to deal with the adorable mystery of His voluntary Humiliation, which He underwent

<sup>1</sup> The phrase διὰ τὴν ἡμετέραν σωτηρίαν first occurs in the Creed of Eusebius recited at Nicæa. The full phrase δι' ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν is first found in the Creed of Epiphanius, A. D. 373. See Heurtley, *De Fid. et Symb.*, p. 14. The expression *pro salute nostra* occurs in the Athanasian Creed, but there it is connected solely with the Passion.

“for us men and for our salvation,” and to treat of what He has done and suffered, what He continues to do still, and will do hereafter for the race of mankind. And first it deals with His Incarnation, or His taking upon Him our nature.

2. **The Promise of Redemption.** The Apostles' Creed simply states the fact of the Incarnation. The Nicene Creed adds that it was “for us men and for our salvation.” It thus carries us back to the time when man, through the transgression of our first parents, fell from his high estate into captivity under sin and death (Rom. v. 12), and seemed to have frustrated the very purpose of his creation. But dark as was the hour, the Fall was illumined by the hope of restoration. Even then it was promised that the triumph of the Tempter should not be complete and final, that *the seed of the woman should bruise the serpent's head* (Gen. iii. 15). As first made known to man this Promise did little more than<sup>1</sup> assure him of a future interposition in his behalf. It did not inform him whether his Redeemer should be one or many, the collective race or a single deliverer<sup>2</sup>. As time, however, went on, its meaning was made more plain. Dark as might be the clouds that seemed to overhang the destinies of mankind, the Light of this Promise never forsook them. In obscure tradition or in deeper prophecy, in the solemn admonitions of the seer, or in the cheering annunciations of the Psalmist, the Lord

<sup>1</sup> “Since religion cannot so much as exist without hope, the earliest intimation of Prophecy was adapted to the support of that essential feeling in the heart of man. It was clearly a promise of relief, an antidote to perfect despair.” Davison *On Prophecy*, p. 51; Kurtz, *History of the Old Covenant*, i. p. 49.

<sup>2</sup> Orelli's *Old Testament Prophecy*, pp. 88, 89.



went before men by day in a pillar of cloud, and by night in a pillar of fire to give them light<sup>1</sup>. Through one of the sons of Noah the promise was restricted to the *race* of Shem (Gen. ix. 27)<sup>2</sup>. Through Abraham to a particular *nation*, that of his descendants, the Jews (Gen. xii. 3). Through Judah to a particular *tribe* (Gen. xlix. 10). Hitherto no personal trait of a Redeemer had been given. Hope had been centered successively on a race, a nation, a tribe. The first personal idea began with Moses. When the people fled away from the terrors of Sinai, the Jewish lawgiver predicted the coming of a greater Prophet and a mightier Mediator (Deut. xviii. 13—19). When the sceptre rose from Judah, and David sat upon his throne, he himself spoke of the appearance of a greater King (Psalm cx. 1, 2), of One Whom he calls his *Lord*, Who should sit upon his throne, and of Whose Kingdom there should be no end<sup>3</sup>. When the nation for its sins went into captivity, the very sadness of the discipline of that mournful period served to correct the popular idea of the Messiah, and the “Son of David” gave place in the writings of Daniel to the wider title of “the Son of Man” (Dan. vii. 13).

**3. The Pre-existent Logos.** All this while the pre-existent Word<sup>4</sup>, the Eternal Son of God, had been pleased in His tender love towards mankind to regard Himself as *the One who was to come* in and through history. He had prepared beforehand the conditions

<sup>1</sup> See Bishop Forbes *On the Nicene Creed*, p. 163.

<sup>2</sup> For the reading of Onkelos, *Dilatet Deus Japheth; et habitare faciat gloriam suam in tabernaculis Sem.* See Westcott's *Introduction to the New Testament*, p. 93, n.

<sup>3</sup> Comp. Psalms ii, xlv, cx, and see Westcott's *Introduction to the New Testament*, p. 87; Davison *On Prophecy*, p. 205.

<sup>4</sup> The Λόγος ἄσαρκος, the pre-incarnate Word.

under which this revelation of His infinite Love should take place<sup>1</sup>. He had trained the Elect Nation and given it the moral Law and a system of typical sacrifices<sup>2</sup>. The announcements and foreshadowings<sup>3</sup> of Him contained in the Old Testament were the continuous unfolding of His own self-delineation. They were a continuous coming. He, the Eternal Word, had presented Himself to the vision of Patriarchs and Prophets in the form of His future incarnation. He had imaged Himself beforehand in elect sons of men under the Old Covenant, and had realised beforehand some features of the Being, whose entire divine and human fulness He purposed to express in the revelation of Himself. He had caused it that each crisis in the nation's history should bring the promise within narrower limits, and illustrate it with fresh details<sup>4</sup>.

4. **The fulness of time.** At length "the fulness

<sup>1</sup> See Martensen's *Christian Dogmatics*, p. 238; Mason's *Faith of the Gospel*, p. 110; Westcott's *Revelation of the Father*, pp. 19—24.

<sup>2</sup> Moreover we may say with reverence that He had so ordered it that, what the Law was to the Jewish nation, that Philosophy should be to the Hellenic mind. "Philosophy," says Clement of Alexandria, "was a schoolmaster to bring the Hellenic mind," as the Law the Hebrews, "to Christ." Philosophy therefore, was a preparation, paving the way for him who is "perfected in Christ;" προηγουμένως τοῖς Ἕλλησιν ἐδόθη τότε, πρὶν ἢ τὸν Κύριον καλέσαι καὶ τοὺς Ἕλληνας· ἐπαιδαγωγῶν γὰρ καὶ αὐτὴ τὸ Ἑλληνικόν, ὥς ὁ νόμος τοὺς Ἑβραίους εἰς Χριστόν. Clem. Alex. *Strom.* i. 5.

<sup>3</sup> "When the Messiah is called the King, Shiloh, the Shepherd, the Light, the Redeemer, the Angel of the Covenant, the Angel of the Face of God, the Angel of God, Michael, the Servant, we detect varying anticipations of His ministerial or redemptive work." Liddon's *University Sermons*, Series i. p. 199.

<sup>4</sup> See Westcott's *Introduction to the New Testament*, p. 153.

of time<sup>1</sup> arrived. That which had been so long predicted, that which had been the hope of ages, was realised, and the promised Deliverer, "the Daysman" of

<sup>1</sup> Τὸ πλήρωμα τοῦ χρόνου, Gal. iv. 4. See Bishop Lightfoot's Commentary on this verse. The time predetermined in the counsels of God as the right and proper time when the whole course of preparation both for Jew and Gentile was complete. This "fulness of time" applies to the world, (1) *Politically*. The Temple of Janus was shut, there was peace throughout the Roman Empire, and it was now subject to one man; while one language, the Greek, was spoken throughout its wide extent, and could be a vehicle of communication alike in the East and the West, when borne along the vast network of roads with which the busy practical Romans had covered the Empire. (2) *Socially*. The world stood self-convicted of its impotency to regenerate itself; the misery of the masses, the horrors of slavery, the gladiatorial shows, the degradation of woman, the prevalence of sensualism in its most degrading forms, all proved that neither art nor science, literature nor philosophy could raise man to his true level. Each and all had been tried in vain. (3) *Religiously*. The Law had done for the Jew its educational work, it had deepened the conviction of sin, but had proved itself unable to bring him nearer to God. The blossoms of pagan worship were found to be sterile, and had fallen to the ground from the unproductive tree of nature worship. Heathenism had reached the highest eminence with respect to the culture of the intellect, but it had failed to satisfy the wants of man's moral and religious nature. It had in vain invoked the aid of magical rites, illusory mysteries, the arts of jugglers, and the frauds of astrologers (*Chaldei, Mathematici*). The great famine of the heathen world had reached its height. The Prodigal had come to the husks. Πάν εἶδος κακίας διεξεληθοῦσα ἡ φύσις ἡ ἀνθρωπίνη ἐδεῖτο θεραπείας, Theophylact. "Omnia sceleribus ac vitiis plena sunt; plus committitur, quam quod possit coercitione sanari," Seneca *De Ira*, ii. 8. See Gieseler, *Church History*, i. 31 n.; Pressensé, *The Redeemer*, Disc. iv; Neander's Introductory Chapter to his *Church History*, Vol. 1; see also a striking passage in Liddon's *University Sermons*, Series i. pp. 211—213.

the human race, appeared. He who from all eternity had been begotten of the Father, and was "very and eternal God," willed to come down from heaven, willed to be born<sup>1</sup> into this our world, and taking upon Him our flesh, to become *Emmanuel, God with us* (Matt. i. 23; Heb. ii. 14). During His pre-existence He had been the essential, now in the fulness of His love He would become the actual, Mediator between God and the creature. He would be at once the Son of God and the Son of Man. But since the taint and corruption of our nature descends to all men who are born in the ordinary course of the offspring of Adam, it was not possible that He could be conceived like other men. The secret power, therefore, and operation of the Holy Ghost, who in the beginning brooded over the waters and awoke order out of chaos and life out of death (Gen. i. 2), caused that the eternal Son of God should in a way unknown and unexampled be born into this our world, and appear as Man amongst the sons of men, though free from any spot of sin<sup>2</sup>.

5. **Conceived by the Holy Ghost.** The word of prophecy<sup>3</sup> had foreshadowed that He should be conceived of a pure Virgin. Accordingly the Spirit, who is emphatically "the Giver of life<sup>4</sup>," brought it about by

<sup>1</sup> "Opportunitate temporis, quando voluit, quando sciebat, tunc natus est; non enim nolens natus est. Nemo nostrum quia vult nascitur, et nemo nostrum quando vult moritur. *Ille quando voluit natus est.*" S. Augustine *Serm. ad Catechumenos*, c. viii.

<sup>2</sup> The dogma of the immaculate conception not only exempts the Blessed Virgin herself from original sin, and therefore from the common need of salvation, but "by so doing insulates our Lord Himself from direct touch with the sinful world." Mason's *Faith of the Gospel*, p. 131.

<sup>3</sup> See Isaiah vii. 14; viii. 8, 10.

<sup>4</sup> Τὸ Πνεῦμα τὸ ζωοποιόν, Article viii. Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις ὑψίστου ἐπισκιάσει σοι (Luke i. 35).

the exercise of Divine Power that a Jewish maiden should, without the natural agency of any human father whatever, become the mother of One, who was at once "the Babe of her bosom and the God of her immortality<sup>1</sup>." The maiden thus preeminently favoured, MARY, or Miriam, was the cousin of Elisabeth, the mother of John the Baptist. Sprung from the royal tribe of Judah and of the lineage of David, she was espoused to a man whose name was Joseph, who was also of Davidic descent (Luke i. 32; Rom. i. 3). But before she was married to him, while living at Nazareth, a town in northern Galilee, she was visited by the angel Gabriel, who announced that *the Holy Ghost should come upon her, and the power of the Highest should overshadow her*, and that that which was to be born of her *should be called holy, the Son of God* (Luke i. 35)<sup>2</sup>. In meek submission to the Divine Will she humbly accepted the supernatural dignity in store for her, and gave herself up to be the instrument of the Divine counsels, saying, *Behold the handmaid of the Lord; be it unto me according to thy word* (Luke i. 38). Thus it came to pass that He, who is very God, condescended to be "conceived of the Holy Ghost<sup>3</sup>," and so far from "abhorring the Virgin's womb<sup>4</sup>," deigned to

<sup>1</sup> See Archer Butler's *Sermons*, Series ii. p. 259.

<sup>2</sup> See the Revised Version *in loc.*

<sup>3</sup> This form "*Qui conceptus est de Spiritu Sancto*" is first met with in a sermon ascribed to S. Augustine, *de Tempore* 119. It does not occur again till we find it in the Creed of Eusebius Gallus in the viith century. The older forms are "*Qui natus est de Spiritu Sancto ex Maria Virgine*," or "*Qui natus est de Spiritu Sancto et Maria Virgine*." The original Nicene Formula simply stated that our Lord came down and was incarnate. The Constantinopolitan Symbol added the words *ἐκ Πνεύματος Ἁγίου καὶ Μαρίας τῆς Παρθένου*.

<sup>4</sup> By taking His human flesh from the flesh of the Virgin

take unto Him of her substance the simplest original element of man's nature before it came to have any personal human subsistence<sup>1</sup>. And so as in the beginning woman was formed out of man by Almighty Power, so now, by a like mystery, but by a reverse order, the new Adam was formed, not as the first Adam out of the dust of the ground, lest He should miss the participation with us in a common nature, but from a woman, that, as "her seed," He might "bruise the Serpent's head<sup>2</sup>."

6. **Born of the Virgin Mary.** Moreover passing through all the stages necessary to maturity, He was born of her into this our world, even as other children are born. This overwhelming event, the wonder of heaven and earth, took place not at Nazareth, but at Bethlehem, a village of Judæa and the birthplace of David. Thither the Holy Virgin had gone up with her husband Joseph in consequence of the decree of the Roman emperor Augustus that the whole world should be taxed (Lk. ii. 1). While they were there, the Hour long ago foreseen in the counsels of eternity arrived. The days were accomplished that the Virgin should be delivered, and she *brought forth her firstborn Son, and*

Mary He sanctified in the eyes of all the world and ennobled that Motherhood which had before been accounted only woman's mark of inferiority and weakness. Thus Motherhood has been made sacred, and woman has come to be honoured for the sake of it.

<sup>1</sup> Hooker *Eccl. Pol.*, v. 53, 3. "The everlasting Word did not select some particular man and dwell in him. He took into His infinite essence man's nature in all its completeness, making it so completely His own that it was no other than His, as really as His Divine Nature, or His Eternal Sonship, or His perfect likeness to His Father." Newman's *Parochial Sermons*, vol. ii. p. 31.

<sup>2</sup> See Archer Butler's *Sermons*, Series ii. p. 256.



*wrapped Him in swaddling clothes, and laid Him in a manger* (Luke ii. 6, 7). Thus “in great humility<sup>1</sup>” He, who was with the Father before all worlds, was pleased to be conceived and born. Remaining the only-begotten Son of God He condescended in His miraculous love to take our humanity into indissoluble<sup>2</sup> union with His Divine Nature, to become the Son of Man, “mortal, but not a sinner; heir of our infirmities, not of our guiltiness; the offspring of the old race,” yet “the beginning” of the new “creation of God<sup>3</sup>”.

7. **And was made Man.** To describe the Incarnation, the union of the Godhead with human nature, the Nicene Creed employs two words. It affirms that our Lord “was incarnate<sup>4</sup>,” and that He “was made man.”

<sup>1</sup> Collect for the First Sunday in Advent.

<sup>2</sup> Filius, qui est Verbum Patris, ... in utero Beatæ Virginis ex illius substantia naturam humanam assumpsit ita ut duæ naturæ divina et humana, integrè atque perfectè in unitate personæ, fuerint *inseparabiliter* conjunctæ. Art. ii. of the xxxix Articles. *Inseparabiliter, never to be divided, dissolved, or separated.* “This mystery of the union of God and Man is a mystery for everlasting. As there ever has been, and ever will be, the Eternal Son of God, so will there ever remain the Eternal Son of Man. This blessed Union is incapable of dissolution; our immortality is suspended on its continuance.” Archer Butler’s *Sermons*, i. p. 73.

<sup>3</sup> Newman’s *Par. Sermons*, ii. pp. 31, 32.

<sup>4</sup> Σαρκοθέντα. *Incarnatus est.* The verb σαρκώ is only known in Ecclesiastical writers. In S. John i. 14 we read Ὁ Λόγος σὰρξ ἐγένετο, *Verbum caro factum est*, Vulg. Comp. 1 John iv. 2, ἐν σαρκὶ ἐληλυθότα; 2 John 7, ἐρχόμενον ἐν σαρκί. “Humanity from the side of its weakness and dependence and mortality is naturally described as ‘flesh.’ In this respect ‘flesh’ expresses here human nature as a whole regarded under the aspect of its present corporeal embodiment, including of necessity the ‘soul’ and the ‘spirit,’ as belonging to the totality of man.” Westcott on John i. 14.

(1) *He was incarnate:—*

The Greek verb here employed does not occur in the New Testament, but it was suggested by the words of S. John, *The Word became flesh* (John i. 14). It is not said that He took to Him a "body<sup>1</sup>," but that He took "flesh." The word "flesh" marks His humiliation, and at the same time indicates, in opposition to those who held that He was a phantom<sup>2</sup>, that He took the whole nature of man into Himself, with its weakness, dependence, and mortality.

(2) *He was made Man.*

By the action of the Creator Spirit upon the blessed Virgin, He, who was from all eternity *became Man*<sup>3</sup>. The expression deserves all atten-

<sup>1</sup> Σῶμα. "There might have been a σῶμα without flesh, σάρξ, and there might have been the form of a man and yet no σάρξ" (Luke xxiv. 39). Plummer on S. John i. 14.

<sup>2</sup> The Docetæ. In opposition to their tenets S. John asserts that "the Word" became terrestrial and material. "The expression marks His connection with man and the material world. All things *became* through the Word, and by His own will He *became* that which first *became* through and in Him." Westcott on John i. 14.

<sup>3</sup> Ἐνανθρωπήσαντα. This verb ἐνανθρωπέω is nowhere found in the New Testament. But it occurs in Ecclesiastical writers, and from it comes the Greek word for Incarnation ἐνανθρώπησις, besides which are used the words σάρκωσις, σωματώσις, θεοφανελα, and in Latin *incorporatio*, *inhumanatio*. But it is founded on the words of S. John, ὁ Λόγος ἐσκήνωσεν ἐν ἡμῖν, "tabernacled amongst us," or "in our midst." It is to be observed that it is not said of our Lord that He became ἀνὴρ, but ἀνθρώπος. Ἀνὴρ, the Latin "vir," denotes man as opposed to woman. Ἀνθρώπος "homo," denotes man universally as opposed to the animal kingdom. This in the early Western Church was expressed by the term "suscipere hominem," never "suscipere virum," and at a later period by the term "assumere humanitatem."



tion. It serves to contrast the Incarnation with the earlier "Christophanies," which were partial, visionary, and evanescent. But it indicates also the true nature<sup>1</sup> of the humanity, in which He appeared amongst men. Son of *a* man He was not, Son of Man<sup>2</sup> He was. He took the *manhood* into God, the manhood as including all that belongs to the essence of man.

8. **Son of Man.** Remaining perfect God He became "perfect Man." His humanity was universal, not individual. For us, it has been observed<sup>3</sup>, Humanity is broken up into fragments by sex, race, time, and the varied circumstances of our mortal life. Sex divides

<sup>1</sup> "With the loss of the true human nature, the life of Christ readily becomes an idea instead of a fact, a myth or poem, the details of which may be as unreal as those of the romantic life of Buddha." Bp of Salisbury's *Bampton Lectures*, p. 84.

<sup>2</sup> Ὁ υἱὸς τοῦ ἀνθρώπου. This title, which Christ so commonly gave Himself, was essentially a new title. See Westcott on S. John p. 33; and comp. Matt. xii. 32; xiii. 41; xvi. 13 &c. "Our Lord did not mean by it that He merely claimed as applicable to Himself Daniel's great prophecy of Messiah coming in the clouds of Heaven (Dan. vii. 13); He did not merely tell that He claimed to be truly a member of the race among which He tarried, and which He yearned to save. He meant that He was the Man of men; the central, the representative Man; the one Man in whom humanity was not dishonoured, in whom the Creator could behold it as He had meant it to be. In the same sense S. Paul calls Him the *second Adam*, 1 Cor. xv. 45." Liddon's *Advent Sermons at S. Paul's*, i. 169. Dr Westcott observes that the passages in which the title "Son of Man" is found in the Synoptic Gospels may be grouped into two great classes: (1) those which refer to the earthly work of the Lord in the time of His Humility; and (2) those which refer to His second coming in glory. It is not found in the discourses after the Resurrection.

<sup>3</sup> See Westcott's *Historic Faith*, p. 62.

humanity into two great divisions, masculine and feminine. Race parts it into multiplied and divergent sections. Time divides it into the men and nations of the present, and the men and nations of whom nothing remains save their names and their memories, and in many cases not even these. Outward circumstances produce the most varied conditions of life; we see the monarch on his throne, the slave in his bonds, the peer in his castle, the pauper in his hut. We cannot conceive of humanity except as existing in fragments, severed and divided. All this tends to prevent our grasping the perfection of our Lord's Humanity. But in Christ, first of all, there is no place for *male*<sup>1</sup> or *female* (Gal. iii. 28), for whatever there is in man of strength, of heroism, of sternness, of justice, whatever there is in woman of tenderness, of sensibility, of purity, of insight, is found in Him<sup>2</sup>. In Christ, again, all distinctions of race disappear. In Him, writes S. Paul, there is no place for *Jew or Gentile*<sup>3</sup> (Gal. iii. 28), there is no place

<sup>1</sup> Οὐκ ἐνι ἄρσεν καὶ θῆλυ, Gal. iii. 28. "Ἐνι, as thus accentuated, is a verb for ἐνεσσι—"there is no room for," "there is no place for." The verb negatives not merely the fact but the possibility. Not only does the distinction not exist, but it cannot exist. There is no place for aught of male or female. See Bp. Lightfoot *in loc.*

<sup>2</sup> See a Lecture of Goldwin Smith's on *Some Supposed Consequences of the Doctrine of Historical Progress*, p. 15, 1861, and Appendix to Westcott's *Historic Faith*, pp. 229—234.

<sup>3</sup> "The Christian Type of Character seen in our Lord, if constructed by human intellect, was constructed at the confluence of three races, the Jewish, the Greek, and the Roman, each of which had strong national peculiarities of its own. A single touch, a single taint of anyone of these peculiarities, and the character would have been national, not universal; transient, not eternal...The chances were infinite against its escaping any tincture of the fanaticism, formalism, and exclusiveness of the Jew,—of the political pride of the Roman—of the intellectual pride of the Greek.

for *barbarian or Scythian*<sup>1</sup> (Col. iii. 11). He unites at once the highest and the lowest types of humanity, and all men find in Him their true ideal<sup>2</sup>. Once more, in Him there is neither past nor present. The contact of Him, who is from all eternity, with this mortal life of ours, has elevated humanity above the accidents of things temporal, and He is the Head of the Body now for all nations, as much as He was for those of S. Paul's day<sup>3</sup>. Lastly, external circumstances, with the social distinctions they involve, are annihilated in Christ. In Him there cannot be *circumcision or uncircumcision, bondman or freeman* (Col. iii. 11). Neither religious caste nor social prerogative has any existence in Him, or can separate us from Him, who remaining the Son of God from all eternity, became the Son of Man in time, and is *All in all*<sup>4</sup> (Col. iii. 11).

9. **The Principal Heresies.** The Incarnation of the Son of God, the conjunction of the Divine and the Human, is "the mystery of mysteries, the wonder of heaven and earth, each alike astonished at the union of both, the one everlasting miracle of Divine power and

Yet it has entirely escaped them all." Goldwin Smith, *Lecture*, p. 18.

<sup>1</sup> The Greek and Roman world was divided into "Hellenes" and "barbarians," and the Scythians were regarded as the lowest types of "barbarians" on account of their proverbial savagery. They deluged Palestine in the reign of Josiah, and left their mark in Scythopolis, the new name of the ancient Bethshean. Bp. Lightfoot on Col. iii. 11.

<sup>2</sup> "His character is just as intelligible to the Greek or the Roman or the Teuton as to the Syrian or the Arab." Liddon's *Advent in S. Paul's*, i. 185.

<sup>3</sup> Hence amongst the titles given by Isaiah (ix. 6) to the wondrous Child that is to be born is "Everlasting Father," that is, "Father of Eternity," or "Father of the Ages." Christ is "the Potentate of time."

<sup>4</sup> *Τὰ πάντα καὶ ἐν πᾶσι Χριστός*, Col. iii. 11.

love<sup>1</sup>." It is no marvel, then, that in the primitive Church it led to a conflict of diverse opinions. These may, as Hooker remarks, be reduced to four :

- (1) Arius taught that "there was [a time] when He was not<sup>2</sup>," that He had a beginning of existence<sup>3</sup>, and cannot therefore be called truly God in the same sense as the Father. He thus impugned the Deity of the Son<sup>4</sup>.
- (2) Apollinaris, out of a reaction against this view, so insisted on the Godhead of our Lord as to lose sight of His perfect Manhood, and described the Logos as taking the place in Him of the rational element in man, making Christ to be God the Son in a merely living human body. Thus He lowered His perfect Humanity<sup>5</sup>.
- (3) Nestorius, patriarch of Constantinople, revolting from the title "Theotokos," "Mother of God<sup>6</sup>," as applied to the Virgin Mary, maintained that she gave birth to One, who was human at first, and was afterwards joined to the Eternal Word, who dwelt in Him as a receptacle, but never personally united His human being with His Divinity. Thus Nestorius laid stress on the reality of the Manhood, but separated it from the Godhead<sup>7</sup>.

<sup>1</sup> Archer Butler's *Sermons*, Series i. p. 7.

<sup>2</sup> Ἦν ὅτε οὐκ ἦν. See the reply of S. Athanasius *Orat. against the Arians*, i. 11 and 13.

<sup>3</sup> Ἀρχὴν ὑπάρξεως.

<sup>4</sup> This was met at the Council of Nicæa, A.D. 325.

<sup>5</sup> This was condemned by the Council of Constantinople A.D. 381.

<sup>6</sup> For Θεοτόκος he would have substituted Θεοδόχος, or Χριστοτόκος.

<sup>7</sup> His opinions were condemned at the Synod of Ephesus A.D. 431. Mary is rightly called *Theotokos*, because her Child was "from the birth, and from the womb, and from

- (4) In process of time Eutyches, a priest of Constantinople, affirmed that if Christ was one Person, He could not possess two natures, but must have only one nature, and that the human nature was, to all intents and purposes, absorbed and lost in the glories of the Divinity to which it was joined, "as a drop of vinegar is swallowed up in the sea." Thus he impugned the reality of His Manhood<sup>1</sup>.

10. **The Catholic Faith.** In opposition to these forms of error the Catholic Faith is, that our Lord Jesus Christ, the Son of God, is equally God and Man<sup>2</sup>. It is true that *being originally in the absolute form of God*<sup>3</sup>, *He did not deem His equality with God a prize*

the conception very God; but she was not the mother of His Godhead." Mason, *Faith of the Gospel*, p. 145.

<sup>1</sup> Condemned at the Council of Chalcedon, A.D. 451. "Each sect appealed triumphantly to the logical irresistibility of its development...Be logical, said the Arian; Jesus Christ is the Son of God; a son cannot be coeval with his father. Be logical, said the Apollinarian; Jesus Christ was not two persons; He was not, therefore, perfect God and perfect Man too. Be logical, said the Nestorian; Jesus Christ was Man and was God; he was therefore two persons. Be logical, said the Eutychian; Jesus Christ was only one person; He could therefore only have one nature ....To the intellectual imagination of the great heresiarchs of the early ages, the doctrine of our Lord's nature took boldly some one line, and developed continuously and straight-forwardly some one idea; it demanded unity and consistency....The Creed of the Church kept its middle course, rigidly combining opposites; and a mixed and balanced creation of dogmatic language arose.' Mozley's *Theory of Development*, pp. 41—43.

<sup>2</sup> "Dominus noster Jesus Christus, Dei Filius, Deus pariter et Homo est." *Athan. Creed*.

<sup>3</sup> Ἐν μορφῇ Θεοῦ ὑπάρχων, i.e. *being originally, from all eternity, in the absolute form of God, οὐχ ἀρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ, He did not deem His equality with God a prize to be grasped and retained, ἀλλ' ἐαυτὸν ἐκένωσε, μορφὴν*

to be retained at all hazards, but emptied Himself of the visible splendours of His Deity, and took upon Him the form of a bondman and appeared in the likeness of men. Though, however, He thus humbled Himself, He never for one moment ceased to be God. He was God of the substance of the Father, begotten before the worlds, when He lay in His Mother's womb<sup>1</sup>; He was God all the thirty years of retirement at Nazareth; He was God as He passed through the stages of boyhood, youth, and manhood. He was God while He accomplished the brief period of His earthly ministry amidst the contradiction of sinners. He was God when He hung upon the Cross<sup>2</sup>. He was God when He rose again from the dead<sup>3</sup>. The self-emptying, to which He condescended, did not, and could not, affect His personal Divinity. He was not man raised up to Godhead, or to some

δούλου λαβών, but emptied Himself and took upon Him the form of a bondman, Phil. ii. 6, 7. See the Revised Version, and Bp. Lightfoot's note on ἀρπαγμός.

<sup>1</sup> "Ita se ad susceptionem humilitatis nostræ, sine diminutione suæ majestatis inclinans, ut manens quod erat, assumensque quod non erat, veram servi formam ei formæ, in qua Deo Patri est æqualis, uniret." S. Leo *Serm. xxi. in Sol. Nativ.* "Assumpsit quod non erat, et permansit quod erat." S. Aug. *Serm. 184, i.*

<sup>2</sup> "All the while He was upon earth, when He was conceived, when He was born, when He was tempted, on the Cross, in the grave, and now at God's right Hand—all the time through, He was the Eternal and Unchangeable Word, the Son of God." Newman's *Par. Sermons*, iii. p. 164.

<sup>3</sup> "Nunquam destitit esse Deus." S. Leo, *Serm. in Nativ. vii. c. 2.* "Assumpsit formam servi sine sorde peccati, humana augens, divina non minuens; quia exinanitio illa, qua se invisibilis visibilem præbuit, inclinatio fuit miserationis, non defectio potestatis, et Creator ac Dominus omnium rerum unus voluit esse mortalium. Qui manens in forma Dei fecit hominem, Idem in forma servi factus est Homo." S. Leo *ad Flavianum*, c. iii.

superhuman dignity *just short* of Godhead. He was God self-humbled to assume humanity, and while the Manhood He assumed did not lessen the form of God, the form of God did not annihilate His Humanity. In the Incarnation the two natures, the Divine and Human, were inseparably joined in the one Person of the Word, so that He was equally God and equally Man.

11. **Perfect God.** Moreover, the two natures thus united are not only real but complete. He was and is perfect God. He was not an emanation from God, or a second substance outside Him, or a second God<sup>1</sup>. All which belongs to God was and is His. Such as the Father is, such is the Son. The Father uncreate, the Son uncreate. The Father Infinite, the Son Infinite. The Father eternal, the Son eternal. The Father Almighty, the Son Almighty. The Father God, the Son God. The Father Lord, the Son Lord. His Godhead was full and perfect Godhead. He was no Being, as Arius taught, greater, higher, more ancient than the archangels, “<sup>2</sup> created *almost* from all eternity, to be the companion of the solitude of the Godhead on the eternal throne, to be His minister in all creation, the revealer and utterer of the mind of God, the sharer with Him in the worship of heaven and earth—*all but God.*” He was God Himself in all His Perfection and Completeness.

12. **Perfect Man.** But He was also “perfect Man.” The Manhood which He assumed was complete. No one element or faculty of human nature was wanting to it:

<sup>1</sup> See Döllinger, *First Age of the Church*, i. p. 237.

<sup>2</sup> See a Sermon of Dean Church on the Incarnation, S. P. C. K. Series, *Series of Sermons*, i. p. 138.



(1) *He had a body:—*

He grew as we grow, and increased in stature (Luke ii. 52); He ate and drank, needing earthly sustenance; He hungered (Matt. iv. 2) and thirsted (John iv. 7; xix. 28); He was weary (John iv. 6); He slept (Mark iv. 38); He sweated blood<sup>1</sup> (Luke xxii. 44); He could be pierced with the spear (John xix. 34); He died (Mark xv. 39)<sup>2</sup>.

(2) *He had a soul:—*

He increased in wisdom (Luke ii. 52); He marvelled (Matt. viii. 10); He perceived (Matt. xii. 15); He desired (Luke xxii. 15); He purposed (John vii. 8); He spoke (Luke ii. 49); He imparted instruction (Matt. v. 2.); He had fore-knowledge of future events (Matt. xvi. 21).

(3) *He had a spirit:—*

He knew in His spirit (Mark ii. 8); He rejoiced in His spirit (Luke x. 21); He was troubled in His spirit (John xiii. 21); He sighed in His spirit (Mark viii. 12); He groaned in His spirit (John xi. 33).

Moreover, He possessed free-will as we do; and in the conformity of His human will to the Divine will lay the glory of His human self-sacrifice. Thus He Himself says, *I came not to do Mine own will, but the will of Him that sent Me* (John vi. 38); and in the Garden of

<sup>1</sup> "Before His body rose transformed from the dead, men saw it, gazed upon it, handled it, struck it, embalmed and buried it. They found it to be a solid material thing, subject to the same laws as ours." Mason, *Faith of the Gospel*, p. 132.

<sup>2</sup> Hence the Chalcedonian Symbol describes our Lord as ὁμοούσιον ἡμῖν κατὰ τὴν ἀνθρωπότητα, just as He was ὁμοούσιον τῷ Πατρὶ κατὰ τὴν Θεότητα.



Gethsemane He prayed in infinite self-surrender, *Not My will, but Thine be done* (Luke xxii. 42). Thus was He perfect Man<sup>1</sup>.

13. **One Christ.** Moreover, while the two Natures were thus perfectly and inseparably united, He was not two, but one Christ. This Oneness does not result from any "conversion of the Godhead into flesh," but from His "taking the Manhood into God." It is not the product of any blending or confusion of the Divine and human essence, as though they were identical. It is a true Unity of Person, for as the rational soul and flesh constitute one man, so God and Man is one Christ<sup>2</sup>. "This unity is consequently not an ideal, but a real one; not merely a moral, but a natural one; not a mechanical, but a spiritual and living unity<sup>3</sup>. Its beginning dates from the beginning of the Incarnation. Once begun, it ceased not a single moment during the whole life of the God-Man on earth, yea, it continues unchangeably now and for ever. Once voluntarily become the God-man, He remains so world without end, and in our

<sup>1</sup> Τέλειον τὸν αὐτὸν ἐν Θεότητι, τέλειον τὸν αὐτὸν ἐν ἀνθρωπότητι, Θεὸν ἀληθῶς, καὶ ἄνθρωπον ἀληθῶς, ὁμοούσιον τῷ Πατρὶ κατὰ τὴν Θεότητα, καὶ ὁμοούσιον τὸν αὐτὸν ἡμῖν κατὰ τὴν ἀνθρωπότητα. *Def. Fidei apud Conc. Chalcedon.*

<sup>2</sup> In four words, writes Hooker, we may fully by way of abridgment comprise whatever antiquity hath at large handled in declaration of Christian belief as regards this article of the faith: (i) Ἀληθῶς, Our Lord is truly God, and of one essence with the Father: (ii) Τελέως, He is perfect Man, of a reasoning soul and human flesh subsisting; (iii) Ἀδιαιρέτως, He is Perfect God and Perfect Man indivisibly, for the two natures are combined in one Person; (iv) Ἀσυγχύτως, This He continues unconfusedly, for this unity hath been effected without any confusion of either essence. Hooker, *Eccl. Pol.* v. liv. 10.

<sup>3</sup> This is expressed in the Athanasian Creed by the phrase *Unus omnino*, rendered by Wiclif "*algatis oon*," in a Primer of 1543 "utterlye one." The words denote an absolute, entire oneness.

Nature lives glorified at the right hand of God. He is in God, and God in Him, as in no one else; but, nevertheless, His human nature is and remains in truth consubstantial with ours<sup>1</sup>. The manner of this union is for our finite understanding incomprehensible. But we cannot be surprised at this obscurity, nor need it at all hinder us from a continual reverent examination of the revealed mystery. "The highest miracle in the world's history will assuredly be the last of all to be understood<sup>2</sup>."

14. **The Communicatio Idiomatum.** As one Christ, then, our Lord is one Person, both Divine and Human. He is not two Persons in One, neither both these in one sense<sup>3</sup>. He is a Divine Person, because He is *personally* the Son of God. He is Human, because He hath really *the nature* of the children of men.

Thus, when the Scripture saith,

(i)	(ii)
On the one hand	On the other
(a) <i>The Word was made flesh</i> (John i. 14), or	(a) <i>The Son of Man, who is</i> <i>in heaven</i> (John iii. 13), or
(β) <i>The princes of this world</i> <i>...crucified the Lord of</i> <i>Glory</i> (1 Cor. ii. 8);	(β) <i>The Second Man is the</i> <i>Lord from heaven</i> (1 Cor. xv. 47);
It affirms	It affirms
What is human of God	What is Divine of Man
<i>not</i>	<i>not</i>
Of the Godhead,	Of the Manhood,
But of Christ's One Person	But of Christ's One Person
<i>In His Manhood.</i>	<i>In His Godhead</i> <sup>4</sup> .

<sup>1</sup> Oosterzee, *Christian Dogmatics*, p. 513.

<sup>2</sup> *Ibid.* p. 516.

<sup>3</sup> Hooker, *Eccl. Pol.* v. lii. 3.

<sup>4</sup> See S. Leo's *Sermons on the Incarnation*, edited by Dr Bright, pp. 130, 131; Mason's *Faith of the Gospel*, p. 145.

This is that "interchange," technically called "Antidosis," or "Communicatio Idiomatum," which is the result of the fact that the Deity and Humanity are combined in One Person. Hence, in the words of Hooker, "as often as we attribute to God what the Manhood of Christ claimeth, or to Man what His Deity hath a right unto, we understand by the Name of God and the Name of Man neither the one nor the other nature, but the whole Person of Christ, in Whom both natures are," for "of both Natures there is a *co-operation* often, an *association* always, but never any mutual *participation*, whereby the properties of the one are infused into the other<sup>1</sup>." The question here raised is no mere abstraction, no mere delusive play upon words. Only when our Lord is acknowledged as the God-man, does the love of the Father (John iii. 16), the grace of the Son (2 Cor. viii. 9), and the glory of the Gospel (1 Cor. ii. 9) beam forth upon us in all its lustre. This is, properly speaking, the kernel and essence of the Gospel; the Son of God become man, in order that men may become the children of God. "In this fact alone do we see the highest expectation of antiquity crowned, the deepest necessity of mankind satisfied, the most glorious revelation of the Godhead vouchsafed<sup>2</sup>."

<sup>1</sup> Hooker, *Eccl. Pol.* v. liii. 3.

<sup>2</sup> Oosterzee's *Christian Dogmatics*, p. 518.

## CHAPTER IV.

### THE FOURTH ARTICLE.

#### APOSTLES' CREED.

Passus sub Pontio Pilato,  
Crucifixus, mortuus,  
Et sepultus.

#### NICENE CREED.

Σταυρωθέντα τε ὑπὲρ ἡμῶν  
ἐπὶ Ποντίου Πιλάτου,  
καὶ παθόντα,  
καὶ ταφέντα.

#### ATHANASIAN CREED.

Passus est pro salute nostra.

1. **Connection.** Having confessed that for us men and for our salvation the Eternal Son of God came down from heaven and was made Man, the Creed passes on to the equally marvellous truth that He still further humbled Himself to a life of suffering and a death of pain. The facts here indicated are variously expressed in the Creeds. The Athanasian Creed simply states that He "suffered for our salvation<sup>1</sup>." The Apostles' and Nicene Creeds affirm that "He suffered and was crucified under Pontius Pilate," while the former adds that this crucifixion ended in a real death<sup>2</sup>, and both Creeds unite in asserting that it was followed by His burial.

<sup>1</sup> Passus est pro salute nostra. Eusebius and the Nicene Council have παθόντα only in their Creeds. See Heurtley, *De Fide et Symb.* pp. 4, 5.

<sup>2</sup> For the date of the addition of mortuus, *He died*, see above p. 21, and below, p. 125.

2. **Our Lord's sufferings predicted.** From very early times it had been predicted that the Second Adam, the Champion and Deliverer of the human race, should suffer and should die. The first Prophecy to Adam in Paradise had declared that the Seed of the Woman should *bruise the Serpent's head*, but at the same time had whispered that the Serpent *should bruise his heel*<sup>1</sup> (Gen. iii. 15). Two voices had long been heard in the temple of Prophecy, one jubilant and glad, predicting the future triumph of the Messiah<sup>2</sup>, the other, sad and mournful, intimating that His triumph would not be that of an earthly conqueror, but something very different<sup>3</sup>. Isaiah spoke of the coming of *a man of sorrows and acquainted with grief*, of His being *wounded for our transgressions and bruised for our iniquities*, of His being *oppressed and afflicted*, of His being *brought as a lamb to the slaughter*, and of His being *stricken for the transgressions of His people*<sup>4</sup> (Isai. liii. 3—10). Zechariah again predicted that the Messiah *shall be smitten*<sup>5</sup> (Zech. xiii. 7), and Daniel had described Him as *cut off, but not for Himself*<sup>6</sup> (Dan. ix. 26), while the Psalmist had foretold that the kings of the earth should *set themselves, and the rulers take counsel together against the Lord and against His Anointed* (Psalm ii. 2), and how men *should part His*

<sup>1</sup> Σὺ τρήσεις αὐτοῦ πτέρναν, Gen. iii. 16, LXX. The heel indicated our Lord's human nature.

<sup>2</sup> See Edersheim's *Prophecy and History in relation to the Messiah*, p. 187; Orelli's *Old Testament prophecy*, p. 402.

<sup>3</sup> Pearson *On the Creed*, p. 328.

<sup>4</sup> It is an "Archetypal Sorrow," an impersonated Anguish, which appears before the eye of Isaiah. See Liddon's *Bampton Lectures*, p. 84.

<sup>5</sup> And identifies "One whom they have pierced" with Jehovah Himself. See Pusey's *Minor Prophets*.

<sup>6</sup> Or according to the Revised Version "*and shall have nothing,*" or "*there shall be none belonging to Him.*"

*garments among them and cast lots upon His vesture* (Ps. xxii. 18), and give Him *gall for His meat, and in His thirst give Him vinegar to drink* (Ps. lxix. 21)<sup>1</sup>.

3. **And Typified.** Moreover while the prophets declared in express terms that the Messiah, Whom they predicted, should suffer, Moses intimated the same fact by the system of types and sacrifices which he was commanded to institute<sup>2</sup>. We cannot suppose that for many centuries the Jewish nation and the heathen peoples were allowed to maintain a system of purposeless rites and ceremonies, and that there was a parenthesis in the world's history of a singular mode of worship which pointed on to *nothing*<sup>3</sup>. We cannot believe that there was *no* perfect Sacrifice, for which the sacrifices of heathenism, often cruel and relentless, were "a confused outcry<sup>4</sup> and those of Judaism an orderly preparation." We must hold that the Law had *a shadow of the good things to come* (Heb. x. 1), and that of its various sacrifices<sup>5</sup> each betokened some feature in the one perfect atoning Sacrifice destined to be offered once for all for men. For the same Volume which portrays the attributes of the One true God in the purest and most spiritual form, which enounces the simplest, sublimest code of human duties in existence, issues the most minute and

<sup>1</sup> See Davison *On Prophecy*, p. 289; Newman's *Grammar of Assent*, p. 441.

<sup>2</sup> See Pearson, p. 332; Butler's *Analogy*, Part II. c. v.

<sup>3</sup> See Archbishop Trench's *Hulsean Lectures*, pp. 177—192.

<sup>4</sup> Unless in fact "we are prepared to believe that," to use the words of Archer Butler, "the vast organization of Judaism was, after all, a preparation in which nothing was prepared, a porch without an edifice, a cypher without a solution." *Sermons*, Series II. p. 265.

<sup>5</sup> Especially the sacrifice of the Paschal Lamb, and the ceremonial of the day of Atonement.

elaborate directions respecting the obligation of keeping the feast of the Passover and the day of Atonement, and exhorts with equal earnestness to the equal necessity of presenting the Burnt Offering, the Sin offering, and the Peace Offering. Here in the very texture of the Old Testament and its polity is a mystery greater than any that can be escaped by denying its predictive import. "Judaism with a typified atonement may be a miracle or a chain of miracles, but Judaism without it, is a greater miracle still<sup>1</sup>." Now of this *shadow of the good things to come* (Heb. x. 1) our Lord proclaims Himself the substance, of these predictive rites He claims to be the Fulfilment<sup>2</sup>, and these mysterious intimations of a suffering Messiah He declares pointed onward to none other than Himself<sup>3</sup>.

4. **And in Him they were fulfilled.** For having passed through all the stages of childhood, youth, and manhood, hurrying nothing, precipitating nothing, in

<sup>1</sup> See a very striking Sermon of Archer Butler, First Series, pp. 261, 262.

<sup>2</sup> On this special feature of our Lord's teaching see Liddon's *Bampton Lectures*, pp. 79, 117. "I think it observable," says Cardinal Newman, "that, though our Lord claims to be the Messiah, He shows so little of conscious dependence on the old Scriptures, or of anxiety to fulfil them; as if it became Him who was the Lord of the Prophets, to take His own course, and to leave the Prophets to adjust themselves to Him as they could, and not to be careful to accommodate Himself to them." *Grammar of Assent*, p. 442.

<sup>3</sup> *Behold we go up to Jerusalem, and all the things that are written by the Prophets shall be accomplished unto the Son of Man, Luke xviii. 31; The Son of Man indeed goeth, as it hath been determined, Luke xxii. 22; O foolish men, and slow of heart to believe in all that the Prophets have spoken! Behoved it not the Christ to suffer these things, and to enter into His glory? Luke xxiv. 25, 26.*



the retired town of Nazareth, He waited for the hour when His Divine call should come, and then went forth on His errand of infinite love. After His baptism in the river Jordan by His forerunner, and His solemn anointing by the descent of the Holy Spirit (Matt. iii. 15 ; Luke iii. 21, 22), He entered upon His public ministry, and proved Himself by His redemptive works<sup>1</sup> of miraculous power supreme over (1) nature, (2) the spirit-world, (3) disease, and (4) death. But now, even more than before, His life revealed itself as one of ever-deepening Humiliation, ever more severe Conflict, ever more perfect Obedience, and ever more acute Suffering.

(1) *Ever deeper humiliation:—*

In the accommodation of Himself to human limitations He did not empty Himself of His essential holiness, and yet He submitted at His Baptism to receive the symbol of a purification, of which He had no need on His own account,

<sup>1</sup> The utter unlikeness of our Lord's miracles to those of the ordinary Oriental wonder-worker, and their correlation with His Mission as the Redeemer of man, have an evidential value of their own. No weaver of a mythical narrative could have devised or imagined such a harmony. This harmony is well brought out by Professor Mozley in his *Bampton Lectures*: "The evidential object of these miracles," he says, "was not executed in a forced and unnatural way, by set feats of thaumaturgy, and exhibitions of miraculous power as such, challenging the astonishment of beholders: *it was accomplished in correspondence with the whole scale of the Divine character*, the acts of power were performed for those purposes which love pointed out, were elicited naturally by the several occasions, and fitted on to the course of events, the incidents of the hour, and the cases of infirmity which came in the way." Mozley's *Bampton Lectures*, vii. p. 135. See also Trench *On the Miracles*, Introduction, pp. 28—30 ; Isaac Taylor's *Restoration of Belief*.



and He voluntarily dispensed with all the honour and joy of the world (John vi. 15). He lived on the charity of others<sup>1</sup>, and *had not where to lay His head* (Matt. viii. 20). Though He came to His own, His own received Him not (John i. 11), and, while conscious of His nature and His dignity, He endured to be misunderstood not only by strangers and foes but by relatives and friends. His life of consecration to His Father's will was a life also of consecration to self-denial and daily submission to the contradiction of sinners.

(2) *Ever more severe conflict: --*

Though free from sin, He could still be tempted<sup>2</sup>. In the wilderness all the crafts and assaults of the powers of darkness were concentrated on an attempt to lure Him from the path of obedience and to entice Him into unfaithfulness to His vocation (Matt. iv. 1-11). The threefold temptations of this early period of His ministry were renewed in manifold forms in His after-life<sup>3</sup> (Luke iv. 13), and as His ministry drew near its close, the conflict did

<sup>1</sup> "We hear of Martha who was hospitable to Him, and of others; but, though little is told us, He seems from what is told, to have lived a rougher life than any village peasant...He lived, in His own blessed words, like the ravens, whom God feeds, or like the grass of the field, which God clothes." Newman's *Parochial Sermons* II. p. 47.

<sup>2</sup> See Mill's *Sermons on the Temptation*; Martensen's *Christian Dogmatics*, pp. 282-284; Oosterzee, p. 551; Mason's *Faith of the Gospel*, pp. 186-188, Ed. 2.

<sup>3</sup> Ye are they, said He once to His Apostles, *who have been with Me in My Temptations* (Luke xxii. 28); on the contrast between the first Temptation and that in Gethsemane see Trench's *Studies in the Gospels*, pp. 51-65.

not diminish, but deepened in intensity (John xii. 31 ; xiv. 30), and in the final struggle in Gethsemane He was left utterly alone, and tasted the bitterness of desertion by His chosen followers (Matt. xxvi. 40 ; Mark xiv. 37).

(3) *Ever more perfect obedience:—*

The first two sayings of our Lord are a revelation of the goal of His life and the supreme object of His self-emptying. *Wist ye not*, said He to His earthly mother, *that I must be about My Father's business?* (Luke ii. 49). *Thus*, said He to His forerunner, *it becometh us to fulfil all righteousness* (Matt. iii. 15). The fulfilling of His Father's will was for Him His soul's food (John iv. 34) ; the joy of His life (John xv. 10, 11) ; the end for which He had come down from heaven (John vi. 38). And He fulfilled it perfectly, *learning obedience by the things which He suffered* (Heb. v. 8)<sup>1</sup>.

(4) *Ever more acute suffering:—*

For Him everything was made hard. He suffered in *His human Body* from weariness<sup>2</sup> (Luke ix. 58), from hunger<sup>3</sup> (Mark xi. 12), from thirst (John iv. 7 ; xix. 28). He suffered in *His human Soul* from contact with human misery (Matt. viii. 17), from grief at the hardness of

<sup>1</sup> "It must not be overlooked," remarks Oosterzee, "that He learned obedience in the path of suffering, and therein by long endurance was made perfect (τελειωθεῖς), i.e. He was raised, not from unholiness to holiness, but from sinlessness to the highest perfection." *Christian Dogmatics*, p. 557.

<sup>2</sup> Pearson *On the Creed*, p. 339.

<sup>3</sup> *Ibid.* p. 340.

men's hearts (Mark iii. 5), from the ceaseless opposition of the Pharisees and rulers (Matt. xii. 14; Luke xv. 2), from the desertion of His disciples (John vi. 66, 70). He suffered in *His human Spirit* from the disorders which sin had introduced into the world (John xi. 33), from moral indignation at the opposition of the Pharisees (Mark viii. 12), from fore-knowledge of His awful future<sup>1</sup> (John xii. 27), from the prospect of

<sup>1</sup> The clearer and more open predictions of His Passion by our Lord fall into three groups:—

- (1) The First, in the neighbourhood of Cæsarea Philippi, just before the Transfiguration, simply foretells to the Apostles His rejection by the Jews, and fore-shadows His death in general terms (Matt. xvi. 21; Mark viii. 31—33; Luke ix. 21, 22).
- (2) The Second, during the return thence to Capernaum, describes His betrayal into the hands of men, who would put Him to death (Matt. xvii. 22, 23; Mark ix. 31, 32; Luke ix. 43—45).
- (3) The Third, on the road towards Jerusalem, foretells His delivery into the power of the Sanhedrin, who would condemn Him, and then hand Him over to the heathen authorities by whom He would be mocked, spitted on, scourged, crucified and put to death (Matt. xx. 17—19; Mark x. 32—34; Luke xviii. 31—34).

We have only to estimate the overwhelming difficulties of any attempt to give a consistent and harmonious account of so unparalleled an incident as the prediction by any one of *his own death*, to perceive how utterly impossible it is that such a narrative could have been the result of design or imagination. But the difficulties are immeasurably increased when the prediction is repeated, and each time under different circumstances, and amidst varying details. To be able to represent the Utterer of such unique, unprecedented, prophecies, as consistent on each occasion with Himself, maintaining the same calmness, balance, and absence of all excitement or exaggeration, heightening the picture each time by the addition of some minute

treachery amongst His Apostles (John xiii. 21), and as the final hour approached He was bowed down with sorrow and amazement (Matt. xxvi. 37; Mark xiv. 34) at what awaited Him<sup>1</sup>, saying to His disciples, *My soul is exceeding sorrowful, even unto death*<sup>2</sup>.

5. **He suffered under Pontius Pilate.** But the Creed passes on to indicate specially His suffering under<sup>3</sup> Pontius Pilate, when His life-long obedience attained a climax, above which nothing higher can be conceived. This Roman governor is mentioned not so much to brand him with any special stigma, as to fix the chronology of the event<sup>4</sup>. Betrayed into the hands of the Jewish authorities our Lord was condemned by them to death as guilty of blasphemy for avowing

feature always in strict harmony with what had gone before, this is indeed to produce a miracle to which the whole realm of literature, past and present, can produce nothing similar. See Maclear's *Boyle Lectures* for 1878, 9.

<sup>1</sup> See Williams *On the Passion*, p. 15; Dr Dale *On the Atonement*, p. 57.

<sup>2</sup> "These words are employed in the original, ἡρξάτο λυπεῖσθαι, ἐκθαμβεῖσθαι, ἀδημονεῖν, which indicate that upon a present and immediate apprehension, He was possessed with fear, horror, and amazement, encompassed with grief, and overwhelmed with sorrow, pressed down with consternation and dejection of mind, tormented with anxiety and disquietude of spirit." Pearson *On the Creed*, p. 341 and see the note.

<sup>3</sup> Under = ἐπὶ, *sub*. For this use of ἐπὶ = in the time of his government, comp. Luke iii. 2, ἐπ' ἀρχιερέως Ἀννα καὶ Καϊάφα, and Mark ii. 26, ἐπὶ Ἀβιάθαρ τοῦ ἀρχιερέως.

<sup>4</sup> From the writings of Tacitus we learn that Pilate was sent by Tiberius Cæsar to be procurator of Judæa in A.D. 26, and held this office till the year A.D. 36. Tac. *Ann.* xv. 44, "Auctor nominis ejus Christus, Tiberio imperitante, per procuratorem Pontium Pilatum supplicio affectus est."

Himself to be the Son of God (Matt. xxvi. 62—66). But they had not the power of inflicting the capital penalty<sup>1</sup>, and were obliged to bring Him before the tribunal of Pilate, who had come up from his headquarters at Cæsarea to keep order during the Feast of the Passover. Pilate examined Him and the charges brought against Him and three times declared that *He found no fault in Him* (John xviii. 38). But though he pronounced Him innocent, though he washed his hands in token of it, and knew that it was for *envy* that the chief priests and rulers had delivered Him up (Matt. xxvii. 18), he did not release Him. Carried away by the furious clamours of His accusers he first gave orders that He should be scourged. This painful and horrible punishment the Holy One *suffered*. The soldiers<sup>2</sup> of Pilate executed this command with their wonted severity, and not content with inflicting upon Him cruel stripes, the soldiers mocked Him, and placing a reed in His right hand, saluted Him in sport, *Hail, King of the Jews!* they struck Him with the reed, they spat on His face, and heaped upon Him indignities unspeakable (Matt. xxvii. 28—30; Mark xv. 18, 19).

**6. Was crucified.** But this spectacle of terrible suffering borne without a single murmur drew forth no

<sup>1</sup> The 'imperium,' a power of life and death, had been taken away from the Jewish rulers and lay solely in the hands of the Roman governor. See Pearson *On the Creed*, p. 350; Lightfoot on Matt. xxvi. 3.

<sup>2</sup> Generally the scourging before crucifixion was inflicted by lictors (Livy xxxiii. 54). But Pilate as sub-governor under the proprætor of Syria, had no lictors at his disposal, and therefore the punishment was inflicted by soldiers. For the evidential value of this incident see the Author's *Historical Illustrations of the New Testament*, Present Day Tracts, No. 41, p. 17.

pity from the Jews. *Crucify Him, Crucify Him* was their cry (John xix. 6). For a while Pilate hesitated, and made repeated efforts to release Him. But he lacked moral courage to stem the tide of opposition, and alarmed for his own personal safety<sup>1</sup> by the crafty cry, *If thou let this man go, thou art not Cæsar's friend* (John xix. 12), he pronounced the irrevocable word *Let Him be crucified*, and (John xix. 16) delivered Him over to a centurion<sup>2</sup> and a band of soldiers to carry out the sentence. Accordingly the soldiers led Him forth without the City to a place called Golgotha, *the place of a skull* (Matt. xxvii. 33). There they stripped the Holy One of His garments, nailed His hands and feet to a Cross<sup>3</sup>, placed a title over His Head,

*This is Jesus The King of the Jews,*

and thus crucified<sup>4</sup> Him between two malefactors, one

<sup>1</sup> He could only too well divine the consequences to himself if they should accuse him of sparing a prisoner who had been accused of treason before the gloomy suspicious Tiberius, who "atrocissimè exercebat leges majestatis," Tac. *Ann.* iii. 38; Suet. *Vit. Tib.* c. 58.

<sup>2</sup> Exactor mortis, Tac. *Ann.* iii. 14; xi. 37. "Centurio supplicio præpositus." Seneca.

<sup>3</sup> Crucifixion was not a Jewish but a Roman punishment, and only inflicted by them on slaves and the lowest criminals. Had the Jews been at liberty to inflict the punishment due by their law for the crime of blasphemy, that punishment would have been by stoning (Levit. xxiv. 16). See Pearson *On the Creed*, Art. iv. p. 364. There were four kinds of crosses: (i) The Crux simplex, a simple stake driven through the chest or longitudinally through the body; (ii) the Crux decussata (X); (iii) the Crux immissa (†); and (iv) the Crux commissa (T). From the mention of the "title" placed over the Saviour's head it is probable that His cross was of the third kind. See *Class-Book of New Testament History*, p. 311, and the notes.

<sup>4</sup> S. Paul dwells earnestly on this great feature in Christ's self-emptying, that He was not only obedient unto

on His right hand, and the other on His left (Matt. xxvii. 37, 38).

7. **Died.** In the Nicene, as also in some of the earlier Eastern Creeds, it is stated that our Lord "was crucified under Pontius Pilate and suffered." But the Apostles' Creed adds that He died<sup>1</sup>, that His crucifixion ended in a real death. This is added to confute the opinions of the Docetæ, who taught that His death was not real, but only apparent<sup>2</sup>. There is, indeed, no single reason, upon purely historical grounds, for doubting the reality of His death<sup>3</sup>. For the Gospels tell us

- (a) That after He had hung upon the Cross about six hours, that is from 9 in the morning till 3

death, but that that death was the death of the Cross (Phil. ii. 8). The Roman estimate of crucifixion is well known. Cicero calls it *servitutis extremum summumque supplicium*, and in another place *crudelissimum teterrimumque supplicium*; *In Verr.* v. cap. 66. The idea of inflicting such a punishment on a Roman citizen was intolerable; *Mentio ipsa indigna cive Romano atque homine libero est*, Cic. *Orat. pro Rabirio*, cap. 5. To the Jew, however, it was far worse. He that was hanged was regarded as under the curse of God (Deut. xxi. 23).

<sup>1</sup> *Mortuus*. This word appears for the first time in the African Creed of S. Augustine, A.D. 393. See *Serm. ad Catech.* It disappears in the Aquileian Creed, and that of Rufinus, but reappears in a Sermon of S. Leo. "Credite hunc corporaliter crucifixum, *mortuum*, et sepultum."

<sup>2</sup> Modern Deism and Rationalism have also suggested the possibility of a mere swoon. "Of this," even Strauss remarks, "the originals give no indication, and we have no ground for supposing it."

<sup>3</sup> *Mori voluit pro nobis: parum dicimus, crucifigi dignatus est; usque ad mortem Crucis obediens factus. Elegit extremum et pessimum genus mortis, qui omnem fuerat ablaturus mortem: de morte pessima occidit omnem mortem.* S. August. *Tract.* xxxvi. *in Joan.*



in the afternoon, He cried with a loud voice *Father, into Thy hands I commend My Spirit, and gave up the ghost* (Luke xxiii. 46), which means that His Spirit was separated from His Body, and as death consists in this separation, so far as He was man, He died ;

- (b) Somewhat later when the soldiers deputed by Pilate at the request of the Jewish rulers, came to Golgotha to break the legs of the crucified, they found that He was dead already, though death by crucifixion did not generally supervene till after three days ;
- (c) They broke not, therefore, a bone of His Body, but one of the soldiers, determined apparently to satisfy himself<sup>1</sup>, thrust the broad head of his spear<sup>2</sup> into His side, and thus caused a wound sufficient of itself to have produced death<sup>3</sup> (John xix. 34) ;
- (d) Lastly, before the tidings of His death could reach the ears of Pilate, Joseph of Arimathæa,

<sup>1</sup> See the remarks in Pearson p. 378.

<sup>2</sup> The spear used is called λόγχη, Vulg. *lancea* (John xix. 34), i.e. either (1) the Roman *hasta*, the iron head of which was the width of a handbreadth and pointed at the end, or (2) the long lance of a horseman.

<sup>3</sup> The issue of "blood and water" was no natural phenomenon, resulting from the separation of the blood into its more solid and liquid parts (*crassamentum* and *serum*). "This would indicate a process of corruption, and we cannot but believe that the Body of the Lord underwent even from the moment of death the beginnings of that change which issued in the Resurrection. The issue of the blood and water from His side must therefore be regarded as a sign of life in death. It shewed both His true humanity and the permanence of His human life." See Westcott and Godet on S. John xix. 34.



a secret disciple, went boldly to the procurator (Mark xv. 43) and requested that the Holy Body might be given up to him. Thereupon Pilate, marvelling that He was already dead, called to him the centurion, who had been present at the Cross, to satisfy himself of the fact, and hearing what he said, freely gave up<sup>1</sup> the Body according to the request made to him.

Thus we have a fourfold chain of testimony to the reality of His death.

8. **And buried.** And as He truly died, so also was He truly buried. For Joseph of Arimathæa, having obtained the Body from Pilate, purchased fine linen, and with Nicodemus, who also had brought *a mixture of myrrh and aloes, about a hundred pound weight*<sup>2</sup> (John xix. 39), proceeded to Golgotha. Arrived there they took down the Body from the Cross, wrapped<sup>3</sup> it reverently in the fine linen<sup>4</sup>, sprinkled the myrrh and aloes within the folds, and then conveyed it to a new tomb, which Joseph of Arimathæa had hewn out of the limestone rock in a garden he possessed hard by. There in the presence of Mary Magdalene and the other holy women, they laid the Body, rolled a great stone to the

<sup>1</sup> Ἐδωρήσατο = *freely gave, or surrendered*, without stipulating, as so many of the provincial governors did, for a bribe.

<sup>2</sup> S. John can recall the precise weight of the myrrh and aloes, used as antiseptic unguents, purchased by Nicodemus. Sanday's *Fourth Gospel*, p. 257.

<sup>3</sup> Ἐνεύλιξεν, Matt. xxvii. 59; S. Mark xv. 46 has ἐνέλιψεν.

<sup>4</sup> Ἐν σινδόνι καθαρᾷ (Matt. xxvii. 59), i.e. in a sheet of linen of the very finest texture, while strips (ἰθύνια) of the same material were wrapped round it.

entrance and departed. Thus our Lord, having truly died, was truly buried<sup>1</sup> and shared a human tomb,

“Lying in the rock alone,  
Hidden by the sealed stone.”

9. **For us.** The Apostles' Creed simply states the fact of the Passion, Death and Burial of our Lord. The Athanasian Creed affirms that “He suffered for our salvation<sup>2</sup>.” The Nicene Creed declares that He suffered, was crucified and died “for us<sup>3</sup>.” In saying this it employs a preposition, which in the original Greek implies that He suffered “in our behalf,” as our Head and Representative. We are thus brought face to face with the mystery of the Atonement, which Christ wrought out by the offering of Himself once for all upon the Altar of His Cross.

10. **The Threefold figure.** “Some,” writes Bishop Butler, “have endeavoured to explain the efficacy of what Christ has done and suffered for us, beyond what the Scripture has authorized ; others, probably because they could not explain it, have been for taking it away,

<sup>1</sup> The burial of the Lord formed a distinct subject of S. Paul's preaching, as appears from 1 Cor. x. 4. Thereby the certainty of His death is raised above all reasonable doubt.

<sup>2</sup> Passus est pro salute nostra.

<sup>3</sup> Ὑπὲρ ἡμῶν. It is well to remember that in the passages where it is said that Christ gave Himself *for us* (and the like), the preposition represents no less than four prepositions in the original, each conveying a distinct shade of meaning: (i) ἀντί, Matt. xx. 28, ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονηθῆναι ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν; (ii) ὑπέρ, Luke xxii. 19, Τοῦτό ἐστι τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν διδόμενον; (iii) περί, Rom. viii. 3, ὁ Θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας περὶ ἁμαρτίας; (iv) διὰ with the *accus.*, Rom. iv. 25, ὃς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν, καὶ ἡγέρθη διὰ τὴν δικαίωσιν ἡμῶν.

and confining His office as Redeemer of the world to His instruction, example, and government of the Church<sup>1</sup>." Whereas our duty is reverently to listen to the teaching of Revelation on this mysterious subject, and remembering that the place whereon we stand is holy ground, to follow humbly whither it leads us. Now when Holy Scripture would set before us the purport of the Death of our Lord, it employs not one but three great circles<sup>2</sup> of images. It represents the Mystery of Christ's Cross and Passion (i) as a *Redemption*, (ii) as a *Sin-offering*, and (iii) as a *Reconciliation* or *Atonement*.

11. **Christ's Death a full and perfect Redemption.** The first of these three figures is borrowed from the redemption of a slave from bondage. It is the one employed by our Lord Himself. *The Son of Man*, He saith, *came not to be ministered unto, but to minister, and to give His life a ransom for many*<sup>3</sup> (Matt. xx. 28). S. Paul also adopts the figure, and says that our Lord *gave Himself a ransom*<sup>4</sup> *in behalf of all* (1 Tim. ii. 6), and

<sup>1</sup> Butler's *Analogy*, Part ii., chap. v.

<sup>2</sup> See Grotii *Defensio Fidei Catholicæ de Satisfactione Christi*, Chap. i.; Abp Trench's *New Testament Synonyms*, p. 276, Ed. 2.

<sup>3</sup> Comp. S. Mark x. 45, 'Ο υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν. These are the only two passages where the word occurs in the Gospels. Several words, however, group themselves round this idea of λύτρον, a ransom: (i) the verb λυτροῦν = to ransom (Luke xxiv. 21; Tit. ii. 14); (ii) λυτρωτής = a ransomer applied to Moses (Acts vii. 35); (iii) λύτρωσις = the act of ransoming or redemption (Luke i. 68; ii. 38), which once, in Heb. ix. 12, is applied to the eternal redemption wrought out by Christ, αἰωνίαν λύτρωσιν εὐράμενος.

<sup>4</sup> Ἀντίλυτρον. Δοῦς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων, 1 Tim. ii. 6.

in other places uses a word<sup>1</sup> which serves to bring out *the completeness* of the redemption which He wrought out for us. The ethical idea of Redemption has lost much of its sharpness of outline, because we are not in the habit of paying ransoms<sup>2</sup>. But to the Jews of our Lord's day the idea was quite familiar, and the Law had regulated ransoms with much minuteness, whether for the redemption of a slave<sup>3</sup>, the life of the firstborn child<sup>4</sup>, or the possession of an inheritance<sup>5</sup>. Ransoms were usually paid in money, but in a certain large class of cases the sacrifice of the life of one creature redeemed another from death<sup>6</sup>. To people familiar with these ideas our Lord spoke of giving His life *as a ransom for many*. Sin according to this figure is contemplated as slavery, and sinners are regarded as slaves. Man having fallen into sin could not redeem himself from its guilt and its consequences. He had no ransom which he could offer to God for his sin<sup>7</sup>. But what he could not pay himself, that of His "tender love towards mankind"<sup>8</sup>

<sup>1</sup> Ἀπολύτρωσις. Rom. iii. 24, διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ; Eph. i. 7, ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν; 1 Cor. i. 30, ἀγιασμὸς καὶ ἀπολύτρωσις.

<sup>2</sup> Dr Dale *On the Atonement*, p. 76.

<sup>3</sup> Levit. xxv. 47—49.

<sup>4</sup> Numb. xviii. 16.

<sup>5</sup> Levit. xxv. 25—27.

<sup>6</sup> Exod. xiii. 13; xxxiv. 20; Num. xviii. 15.

<sup>7</sup> "So long as the reproach of Anselm is merited, 'tu non satis cogitasti, quanti ponderis sit peccatum,' the sanctuary of the Atonement remains to us inaccessible, or at least veiled in gloom." Oosterzee's *Christian Dogmatics*, p. 597.

<sup>8</sup> See the Collect for the Sunday next before Easter. "The freedom of the Father's gift of His Blessed Son, the freedom of the Son's self-oblation, are equally insisted on in Holy Scripture." Canon Liddon, *University Sermons*, First Series, p. 243.

God the Father gave<sup>1</sup> His Only-begotten Son (John iii. 16) to pay for him, and the Son out of the same "tender love towards mankind" consented to pay it for man, and constituted Himself man's Surety. To undertake this work of "unimaginable love" He Himself became Man, and living a life of perfect obedience, offered up on the Cross that unblemished Life as a perfect and sufficient ransom for many.

12. **Christ's Death a full and perfect Propitiation.** The second figure employed is that of a *Sin-offering*, or *propitiation*. The Greek word<sup>2</sup> thus translated occurs only in the writings of S. John. But the idea occurs more than once in the Gospels. Thus when

<sup>1</sup> "He gave His Son in the same way of goodness, though in a transcendent and infinitely higher degree, as He affords particular persons the friendly assistance of their fellow creatures, when, without it, their temporal ruin would be the certain consequence of their follies." Bp Butler's *Analogy*, Part ii., chap. v.

<sup>2</sup> ἱλασμός. Αὐτός ἱλασμός ἐστι περὶ τῶν ἁμαρτιῶν ἡμῶν, 1 John ii. 2; ἱλασμόν περὶ τῶν ἁμαρτιῶν ἡμῶν, 1 John iv. 10. It is formed from ἱλεως = *propitious* (Matt. xvi. 22; Heb. viii. 12), whence come also (i) the verb ἱλάσκεσθαι = (α) *to be propitious towards one* (Luke xviii. 13), (β) *to make propitiation for one* (Heb. ii. 17), (ii) the substantive ἱλαστήριον = (α) *the mercy seat of the Ark*, Χερουβὶμ δόξης κατασκιάζοντα το ἱλαστήριον, Heb. ix. 5, = (β) *propitiation*, ὃν προέθετο ὁ Θεὸς ἱλαστήριον διὰ τῆς πίστεως ἐν τῷ αὐτοῦ αἵματι, Rom. iii. 25. "The scriptural conception of ἱλάσκεσθαι is not that of appeasing one who is angry, with a personal feeling, against the offender; but of altering the character of that, which from without occasions a necessary alienation, and opposes an inevitable obstacle to fellowship."... "This being so, the ἱλασμός, when it is applied to the sinner, so to speak, neutralises the sin. The believer being united with Christ enjoys the quickening, purifying, action of Christ's 'Blood,' of the virtue of His Life and Death, of His Life made available for men through Death." Dr Westcott on the *Epistles of S. John*, p. 85.

the Baptist sees our Lord coming up from the scene of His Temptation, he exclaims, *Behold the Lamb of God that taketh away the sin of the world* (John i. 29, 36). When our Lord gives to His Apostles the Cup at the institution of the Holy Eucharist He says, *This is My Blood of the Covenant, which is shed for many unto remission of sins* (Matt. xxvi. 28). In other words, He was about to be a sin-offering, and His Blood was about to be shed for the remission of sins. The term, then, is specially applicable to our Lord, because it is He, by Whom, as a sacrifice, sin is covered or expiated. The oblation He offered was not offered through the arbitrary substitution of one innocent man for a guilty race. The Eternal Son of God had Himself become Man, and as human nature was present in Adam, when he tainted his posterity with sin, so was Human Nature present in Christ our Lord, when, by the voluntary offering of His Sinless Self, He *bare our sins in His Body upon the tree*<sup>1</sup> (1 Pet. ii. 24). When He suffered on the Cross, our nature suffered in Him, for all humanity was represented by Him and gathered up in Him. In Him our nature satisfied its old and heavy debt<sup>2</sup>, for the presence of His Divinity gave it transcendent merit. "Consubstantial" as He was with the Father, He was also "consubstantial with us," and by virtue of the completeness of the union, which His Incarnation had effected, "all that is ours became His—our sin included, and all that is His became ours—even that perfect righteousness which

<sup>1</sup> See Liddon's *University Sermons*, Series i. p. 244; Martensen's *Christian Dogmatics*.

<sup>2</sup> Newman's *Parochial Sermons*, vi. p. 30; v. p. 63; Oosterzee's *Christian Dogmatics*, p. 601. In the words of Bernard of Clairvaux, "Satisfecit Caput pro membris, Christus pro visceribus Ejus."

swallowed up and expiated our sin<sup>1</sup>." He at once propitiates, and is Himself the propitiation, for the functions of offerer and oblation meet and are united in Him, Who is

"Himself the Victim, and Himself the Priest."

**13. Christ's Death a full and perfect Atonement.** The third figure employed in Holy Scripture is that of a *Reconciliation*. The idea which lies at the root of the Greek word<sup>2</sup> expressing this is that of bringing together those who have been at variance. In English this is expressed by the word Atonement<sup>3</sup>, which is equivalent to *at-one-ment, making at one*. In Scripture

<sup>1</sup> Mason's *Faith of the Gospel*, p. 208, Ed. 2.

<sup>2</sup> Καταλλαγή, from καταλλάσσειν = (i) *to exchange*, (ii) *to reconcile*. (α) The verb is used by S. Paul in 1 Cor. vii. 11 of husband and wife, τῷ ἀνδρὶ καταλλαγήτω, in 2 Cor. v. 18, 19 of God *reconciling* us and the world to Himself in Christ Jesus, Θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ, and in Rom. v. 10 of our being *reconciled* to God through the death of His Son, κατηλλάγημεν τῷ Θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ. (β) The substantive καταλλαγή occurs four times in the N.T. and solely in the writings of S. Paul. Writing to the Romans, he says that through our Lord we *received the reconciliation*, τὴν καταλλαγὴν ἐλάβομεν (Rom. v. 11), and in his second Epistle to the Corinthians he speaks of the Apostles as entrusted with *the message and ministry of reconciliation* (2 Cor. v. 18, 19).

<sup>3</sup> Shakespeare uses Atone transitively and intransitively;

"Since we cannot *atone* you, we shall see  
Justice design the victor's chivalry."

*Richard II.* I. i. 203.

"Then is there mirth in heaven,  
When earthly things made even,  
*Atone* together."

*As you like it*, v. iv. 116.

For Atonement = *reconciliation*, see Sir Thos. More's *Richard III.* p. 41 c, "Having more regard to their old variaunce, than their newe attonement." See Wright's *Bible Word-Book*, p. 56; Trench's *Select Glossary*, s. v. "Atone."



sin is described as a state of enmity against God, and sinners as alienated from Him (Rom. v. 10; Col. i. 21). Now our Lord upon His Cross having, as we have seen, paid our ransom, and become a Sin-offering for us, did that for man which he could not do himself. He made peace between him and God. For, when *He died for all*, then in the words of S. Paul, *all died* in Him (2 Cor. v. 14), and He became our *Peace* (Eph. ii. 14), and abolished in His flesh the enmity which sin interposed between man and God. Thus in Him God reconciled the world unto Himself, and raised up the Apostles to be the heralds of this full and perfect Reconciliation to the universal race of men (2 Cor. v. 18).

14. **Christ's Death a full and perfect Satisfaction.** Besides these figures there is one which has no corresponding equivalent in the Greek Testament. This is "satisfaction<sup>1</sup>," from the Latin *satisfactio*. Borrowed from the process of civil Law<sup>2</sup> it was first employed by Tertullian, but was afterwards greatly developed by the famous Archbishop of Canterbury, S. Anselm. He lays it down that either punishment or satisfaction must follow every sin; that man's sin was so great that God only could pay it; therefore One must pay it Who is God and Man. Hence arose the necessity for the Incarnation<sup>3</sup>. But the Incarnation itself was not sufficient. The Life of spotless obedience which followed, and the Death by which that Life

<sup>1</sup> The word occurs in the First Exhortation and the Consecration Prayer of our Communion Office, in the xxxist Article, and in the Collect for the xvth Sunday in Advent.

<sup>2</sup> "Satisfactio pro solutione est." Ulpian *Dig.* xlv. 3. 52.

<sup>3</sup> "Necesse est ut omne peccatum aut pœna aut satisfactio sequatur, ergo necesse est ut eam faciat Deus-Homo." See Hagenbach's *History of Doctrines*, iii. pp. 209, 219.



was crowned, paid the debt which man owed to the Justice and Sanctity of God, and which he himself could not by any possibility pay. Thus the infinite worth<sup>1</sup> of the Son of God, dying for man and in man's nature, wrought out a perfect "satisfaction" for human sin. Nay it was more than perfect. It was superabundant, and being offered by an Infinite Being availed to atone, "not only for original guilt, but for all actual sins of men." Without adopting the view of Anselm in its entirety<sup>2</sup>, we see how the term "satisfaction" approaches the idea of the payment of a ransom, and brings out this effect of the Passion of our Lord, Who is said to have *tasted death for every man* (Heb. ii. 9),

<sup>1</sup> Compare the words of Hooker, "No person was born of the Virgin but the Son of God, no person but the Son of God baptized, the Son of God condemned, the Son of God and no other person crucified; which one only point of Christian belief, *the infinite worth of the Son of God*, is the very ground of all things believed concerning life and salvation by that which Christ either did or suffered as Man in our behalf." *Eccl. Pol.* v. 52. 3. Comp. also Pearson *On the Creed*, p. 334: "When our Saviour fasted there was no other person hungry, than that Son of God which made the world; when He sat down weary by the well, there was no other person felt that thirst, but He which was eternally begotten of the Father the Fountain of Deity; when He was buffeted and scourged, there was no other person sensible of those pains, than that Eternal Word which before all worlds was impassible; when He was crucified and died, there was no other person which gave up the ghost, but the Son of Him, and so of the same nature with Him, *who only hath immortality* (1 Tim. vi. 16)."

<sup>2</sup> It is always well to bear in mind that as regards the Atonement we enter on a question and a speculation, which the word of God, explicit as it is upon all points needful to be known for our salvation, does not encourage us to pursue. The doctrine, "having no parallel in human experience, cannot be made intelligible in a complete Theory." Abp Thompson's *Bampton Lectures*, p. 181.

and Whose obedience made *the many righteous* (Rom. v. 19). Being one with God through His Divinity and with us through His humanity, He binds together in His Person God and Man. Hence as the One Mediator, Who could *lay His hand upon us both* (Job ix. 33), He became the Author of a New Covenant between Man and God, based upon the one full, perfect, and sufficient sacrifice, oblation and satisfaction, which He offered once for all for the sins of the whole world, when He yielded up His Life upon the Cross <sup>1</sup>.

<sup>1</sup> See Döllinger's *First Age of the Church*, i. p. 251. "The Atonement stamps upon the mind with a power, which no other fact could, the righteousness of God. To trifle with a Being who has demanded this sacrifice is madness; and hence arises awe; but from the acceptance of the Atonement arises the love of God." Mozley's *Bampton Lectures*, vii. p. 139.

## CHAPTER V.

### THE FIFTH ARTICLE.

#### APOSTLES' CREED.

Descendit ad inferna,  
Tertia die resurrexit a  
mortuis.

#### NICENE CREED.

Καὶ ἀναστάντα τῇ τρίτῃ  
ἡμέρᾳ  
κατὰ τὰς γραφάς.

#### ATHANASIAN CREED.

Descendit ad inferos;  
Tertia die resurrexit a mortuis.

1. **Connection.** In the preceding Article we have seen how in accordance with His own prediction (Matt. xii. 40) in respect to His Body our Lord was truly buried and *made His grave with the rich* (Isai. liii. 9)<sup>1</sup>. At this point the Eastern and Western Creeds diverge. While the Nicene Creed proceeds to deal with His Resurrection, the Apostles' and the *Quicunque vult* declare what happened to His human spirit, which in death He commended to His Father's Hands (Luke xxiii. 46), and say that in it He descended into Hell.

2. **This Article**, relating to the descent into Hell, is not, as we have seen above<sup>2</sup>, found in the oldest Creeds. It first occurs in the Creed of the Church of Aquileia, about A.D. 400, and thence in all probability it was adopted into the Apostles' Creed. The omission

<sup>1</sup> See note in Pearson *On the Creed*, pp. 402, 403.

<sup>2</sup> See above, p. 22.

of the Article in the orthodox Eastern Creeds is worthy of notice, because all the earlier Fathers laid great stress on the belief in Christ's descent into the world below, for it confirmed the doctrine of His perfect Humanity ; since, if His Body was laid in the grave, and His soul went down to Hades, He must have had both Body and Soul<sup>1</sup>.

3. **Hell.** The word "Hell"<sup>2</sup> used in the English version of the Article is the same as the Greek word Hades, and in Latin our Lord is said to have descended sometimes *ad inferna*<sup>3</sup>, "to the lower regions," "the underworld," sometimes *ad inferos*, "to the inhabitants of the underworld<sup>4</sup>." The Greek word Hades denotes the covered place, and is not to be confounded either

<sup>1</sup> Bp Browne *On the Articles*, p. 81 ; Heurtley, *Harm. Symb.* pp. 134—137.

<sup>2</sup> "Hell" is derived from the A.S. *hēlan* = *to hide, cover, or conceal*. Hence in some countries a *hiler* = a tiler, one who puts a roof on to a house. Compare Myrc's *Instructions for Parish Priests*, 1053, 1508.

"Hast þou I-founde any þynge,  
And *helet* yt at askynge?  
Tell me, sone, now alle smerte;  
For alle þat þou *helest* now fro me."

Early English Text Society, pp. 23, 46. Comp. also *Religious Pieces in Prose and Verse*, circ. 1440, "The seuend commandemente byddis us þat we sall noghte stele, in whilke es forbodene us robbery and receving and all wrangwyse takynge or with-holdynge or *heledynge* of oþer mene's gudes." Wiclif's *Lollard Doctrines*, Camden Soc. p. 24, "Be it made to him a cloke þat he is *helid* wiþ, and as belt þat he is ai gird wiþ."

<sup>3</sup> In Greek *εἰς τὰ καταχθόνια*. Comp. Eph. iv. 9, *Τὸ δὲ ἀνέβη τί ἐστὶν εἰ μὴ ὅτι καὶ κατέβη πρῶτον εἰς τὰ κατώτερα μέρη τῆς γῆς* ;

<sup>4</sup> Hence one of the Anglo-Saxon Versions of the ixth century translates this literally, "He nither astah to hel *warum*" Descendit ad inferos. Heurtley, *Harm. Symb.* p. 8 `.

with Gehenna, Γέεννα<sup>1</sup>, the "place of torment," or with ἡ ἄβυσσος<sup>2</sup>, "the bottomless pit," or with Τάρταρος<sup>3</sup>, a Classical word denoting the gloomy side of the nether world. It is the same as the Hebrew *Sheol*, "the covered place," "the invisible underworld," which was represented by the Jews under a threefold phrase, (1) the Garden of Eden or Paradise<sup>4</sup>; (2) under the throne of glory<sup>5</sup>; (3) in Abraham's bosom<sup>6</sup>.

4. **The Fact** of our Lord's descent to Hades is demonstrated by four lines of proof:—

(a) *By His own words*:—

When the repentant malefactor, addressing Him from his Cross, prayed *Lord, remember me when Thou comest in Thy Kingdom*, He replied, *Verily I say unto thee, This day shalt thou be with Me in Paradise* (Luke xxiii. 43). Now Paradise, as we have just seen, was one of the terms used by the Jews to describe the happy side of the realm of departed spirits. Therefore

<sup>1</sup> Matt. v. 30; xxiii. 33; Mark ix. 43—47; Luke xii. 5.

<sup>2</sup> Luke viii. 31; Rom. x. 7; Apoc. ix. 1, 2, 11.

<sup>3</sup> The substantive does not occur in the New Testament, but the verb *ταρταρώσας*, formed from it, is found in 2 Pet. ii. 4.

<sup>4</sup> From the Greek *παράδεισος*, originally a Persian word = the park of a king rich in flowers and fruit. The word is used by S. Luke xxiii. 43, *Σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ*; by S. Paul in 2 Cor. xii. 4, *οἶδα τὸν τοιοῦτον ἄνθρωπον ... ὅτι ἠρπάγη εἰς τὸν παράδεισον*; by S. John, Apoc. ii. 7, *ἐκ τοῦ ξύλου τῆς ζωῆς, ὃ ἐστὶν ἐν τῷ παραδείσῳ τοῦ Θεοῦ*. See Edersheim's *Life of Christ*, ii. p. 599; Trench's *Epp. to the Seven Churches*, p. 86.

<sup>5</sup> Or "Under the Altar." Comp. Apoc. vi. 9, *εἶδον ὑποκάτω τοῦ θυσιαστηρίου τὰς ψυχὰς τῶν ἐσφαγμένων*.

<sup>6</sup> Comp. Luke xvi. 22, where it is said of Lazarus that after death he was borne *ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ*.

it is clear that wherever Paradise is, there Christ was after His death upon the Cross, and there the malefactor was by His side.

- (β) *By the words of S. Peter on the day of Pentecost:—*

On the day of Pentecost that Apostle charges his countrymen with having crucified and slain his Lord, but distinctly states that, according to the prophetic words of the Sixteenth Psalm, *His soul was not left in Hades, neither did His Flesh see corruption* (Acts ii. 31). Now it is clear that if His soul was not *left* in Hades, He must Himself have been there.

- (γ) *By the words of S. Paul:—*

Again, S. Paul writing to the Ephesians says of Christ *He who ascended is the same that descended into the lower parts of the earth* (Eph. iv. 9). These words were quoted by the ancient Fathers as distinctly referring to the descent into Hades.

- (δ) *By the words of S. Peter in his first Epistle:—*

In his first Epistle S. Peter affirms that

- (1) *Christ suffered once for all for sins, that in His flesh He was put to death, but in Spirit He was quickened<sup>1</sup>;*
- (2) *That in His Spirit He went and preached to the spirits in prison, who aforetime were disobedient, when the longsuffering of God*

<sup>1</sup> Θανατωθεὶς μὲν σαρκὶ ζωοποιηθεὶς δὲ πνεύματι, i.e. In respect to His flesh He was subject to the law of death, but in the very act of dying His spirit was quickened, even prior to the resurrection of His body, into a fresh energy and activity. See Plumptre *in loc.*, *Cambridge Bible Commentary*; Luckock's *After Death*, pp. 33, 34.

*waited in the days of Noah, while the ark was preparing* (1 Pet. iii. 19).

Here the same Apostle, who was the first on the day of Pentecost to proclaim that the soul of Christ had passed into Hades, but had not been left there (Acts ii. 31), now gives us a glimpse of His occupation in Hades. He went and preached<sup>1</sup> the glad tidings<sup>2</sup> of His Cross and Passion to the spirits<sup>3</sup> in prison<sup>4</sup>, and spake of hope even for those who had set at naught the long-suffering of God during the long ministry of Noah<sup>5</sup> and the preparation of the ark before the awful judgment of the Flood. This interpretation of the passage was the uniform teaching of the Fathers and most of the Reformers of the reign of Edward VI.

**5. Teaching of the Early Church.** But they are not equally unanimous as to the result of His preaching.

<sup>1</sup> Ἐκήρυξεν. The word is used throughout the Gospels of proclaiming the Gospel of the Kingdom (Matt. iv. 23), and the glad tidings of remission of sins following upon repentance. See Luckock's *After Death*, p. 47.

<sup>2</sup> Comp. 1 Pet. iv. 6, εἰς τοῦτο γὰρ καὶ νεκροῖς εὐηγγελίσθη.

<sup>3</sup> That is the spirits who had an existence separate from the flesh. In Hebrews xii. 23 we read of *the spirits* (πνεύματα) of just men made perfect. Comp. with this S. Luke xxiv. 37, 39; Acts xxiii. 8, 9, and the expression "the spirits and souls of the righteous" in the *Benedicite Omnia Opera*.

<sup>4</sup> Ἐν φυλακῇ. Φυλακή fr. φυλάσσειν denotes (1) a watch of the night (Matt. xiv. 25); (2) a prison or place of safe keeping (Mark vi. 17, 27); (3) a place of safe keeping beyond this world (Rev. xx. 7), λυθήσεται Σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ.

<sup>5</sup> The prominence given to the history of Noah in our Lord's eschatological teaching comes out in S. Matt. xxiv. 37, 38; Luke xvii. 26, 27. That His words made a great impression on S. Peter's mind and recollection may be inferred both from the present passage and from 2 Pet. ii. 5; iii. 6.

Some<sup>1</sup> held that no change took place in the condition of those to whom our Lord made this proclamation. In the course of time, however, the idea was put forward by others<sup>2</sup> that by His visit He delivered some souls from Hades and carried them thence to some better place. But on this point Scripture preserves an impressive silence, and such speculations as these rest on too precarious a foundation to claim general acceptance. We may acquiesce in the opinion of S. Augustine that "we cannot think Christ went down to hell in vain<sup>3</sup>," and leave the results in His Hands. The broad general lessons, which the fact of His descent teaches, are full of comfort. We learn that

- (1) As perfect Man our Lord condescended to endure to the full all the limitations which pertain to man ;
- (2) That He has hallowed every condition of human existence ;
- (3) That death has no mystery which He has not fathomed ;
- (4) That *neither height nor depth* can separate us from His love<sup>4</sup> (Rom. viii. 39) ;
- (5) That there is nothing in the fact of death,

<sup>1</sup> As Justin Martyr, Irenæus, and Tertullian. See Hagenbach's *History of Doctrines*, Vol. i. p. 263.

<sup>2</sup> As Clement of Alexandria, Origen, Athanasius, Cyril of Jerusalem. Ibid., Vol. ii. p. 61, iii. p. 207.

<sup>3</sup> See S. August. *Epist. ad Euodium*, clxiv.

<sup>4</sup> Οὐτε ὕψωμα, οὐτε βάθος, οὐτε τις κτίσις ἑτέρα δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ, τῆς ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν (Rom. viii. 39). For βάθος = *deepness, depth*, comp. Matt. xiii. 5 ; Mark iv. 5 ; Eph. iii. 18. "No powers of nature, no limits of space or time, can hinder Christ from finding His way to souls." Martensen's *Christian Dogmatics*, p. 316.



nothing in the consequences of death which He has not endured for us<sup>1</sup>.

6. **The Third Day.** But it was not possible that He should be permanently holden of death. On the evening<sup>2</sup> of the day of the Passion the Body of our Lord was laid in the tomb, and there during Friday night, Saturday, and Saturday night it remained<sup>3</sup>. Never did man's "last enemy" seem to have won a completer victory. But early on the morning of "the first day of the week<sup>4</sup>," our *Lord's Day* (Rev. i. 10), there was a mighty change. On that morning Mary of Magdala and the other holy women set out for the tomb to complete the embalming of the Body (Mark xvi. 1; Luke xxiv. 1). While they were wondering who should remove the great stone from the entrance, the earth quaked beneath their feet, and an Angel descended and rolled away the stone and sat upon it. Though bewildered by these strange events the women advanced nearer, and perceived that not merely the stone was rolled away, but that the sepulchre was empty (Mark xvi. 4; Luke xxiv. 2), and as they were standing full of awe and wonder, the angel announced to them that their Lord *was risen* (Luke xxiv. 6), and bade them

<sup>1</sup> See Westcott's *Historic Faith*, p. 78; Mason's *Faith of the Gospel*, p. 194.

<sup>2</sup> On the dealings in the meantime of the Jewish Sanhedrim with the Roman Governor and with the soldiers on their return from the tomb, see Paley's *Evidences*, Leslie's *Short Method with the Deists*.

<sup>3</sup> Three days, or parts of three days. It was the custom of the Jews to call the same period of time (1) "three days and three nights" (1 Sam. xxx. 12, 13), or (2) "after three days," or (3) "on the third day" (2 Chron. xii. 5, 12), putting the whole for a part.

<sup>4</sup> Τῇ μιᾷ Σαββάτῳ, Luke xxiv. 1; τῇ ἐπιφωσκούσῃ εἰς μίαν Σαββάτῳ, Matt. xxviii. 1.

go and tell the joyful news to His disciples (Mark xvi. 7).

6. **He rose again.** Filled with mingled fear and joy they hurried to the Apostles, who, instead of at once crediting the intelligence, regarded it as no better than *idle talk*<sup>1</sup> (Luke xxiv. 11). But soon they found that the announcement was actually true. Two of their number, S. Peter and S. John, hurried to the tomb, and satisfied themselves that the Body was not there. While they retired with thoughts too deep for words, Mary of Magdala had lingered by the tomb weeping bitterly<sup>2</sup>. Her whole soul was absorbed in the sure conviction that an enemy had taken away her Lord. Suddenly she was aware of a vision of angels. Then she became sensible of Some One speaking to her<sup>3</sup>. At first she mistook Him for the keeper of the garden. A second time He spoke and called her by her name. Now the pronounciation of her name revealed who He was<sup>4</sup>. Flinging herself at His feet, she would have

<sup>1</sup> Ἐφάνησαν ἐνώπιον αὐτῶν ὥσεὶ λῆρος τὰ ῥήματα ταῦτα. The word *λήρος*, *deliramentum* Vulg., occurs nowhere else in the N. T. It implies mere nonsensical talk, and is translated in the Rhemish version "dotage." None were more slow of belief than the Apostolic body.

<sup>2</sup> Εἰστήκει κλαίουσα (John xx. 11), i.e. *weeping violently, sobbing aloud*. The word is stronger than *δακρύνουσα*, *shedding tears*, it denotes violent grief. It is used of (1) Rachel (Matt. ii. 18); (2) the widow of Nain (Luke vii. 13); (3) S. Peter (Mark xiv. 72).

<sup>3</sup> Uttering His first recorded words after the Resurrection, adding to the words of the angel the question *whom seekest thou?*

<sup>4</sup> First He speaks generally, *Γύναι, τί κλαίεις;* (John xx. 15), then individually, *λέγει αὐτῇ ὁ Ἰησοῦς, Μαριάμ* (John xx. 16). On the previous history of Mary of Magdala see S. Luke viii. 2, and compare the question addressed to the man who had the legion Mark v. 9; Luke viii. 30.

clasped them. But he bade her not cling to Him<sup>1</sup>, but go and tell His brethren and proclaim the joyful news<sup>2</sup>. He, who had power to *lay down His life*, had proved that *He had power also to take it again* (John x. 18). the Resurrection was an accomplished fact.

7. **The manifestations of the Risen Lord.** But not only did He rise again from the dead. He was also pleased to vouchsafe many infallible proofs of the fact. In spite of all that men had done to Him He lingered forty days upon the earth, and during this period we have a record of ten "manifestations";—

- (a) *At or near Jerusalem*, to (1) Mary of Magdala (John xx. 11—18)<sup>3</sup>; (2) the other ministering women (Matt. xxviii. 9); (3) the two disciples journeying to Emmaus (Luke xxiv. 13—33); (4) S. Peter<sup>4</sup> (Luke xxiv. 34; 1 Cor. xv. 5); (5) the Ten Apostles in the absence of S. Thomas<sup>5</sup>

<sup>1</sup> Μὴ μὲν ἄπρην, *do not keep, or continue clinging to Me.* The idea appears to be that of "holding" in the desire to retain, and not merely of "touching." Under other circumstances the Lord invited the disciples to "handle" His Person. Westcott, *in loc.*

<sup>2</sup> It may well be asked if any writer of the second century could have made Mary of Magdala the heroine of the Resurrection, rather than the Mother of our Lord, and at the same time have maintained a congruity between the special treatment of her case, and the previous facts of her personal history? See Maclear's *Boyle Lectures*, pp. 296, 297.

<sup>3</sup> All the first five appearances were vouchsafed on the world's first Easter Day. No wonder it was named *the Lord's Day*.

<sup>4</sup> Καὶ ὅτι ὥφθη Κηφᾶ. To this manifestation S. Paul clearly attached the greatest importance. He places it in the forefront of the records of the appearances as he proclaimed them to the Corinthians (1 Cor. xv. 4). Upon it see Maclear's *Boyle Lectures*, pp. 298, 299.

<sup>5</sup> On the manifestation to S. Thomas see Westcott's *The Revelation of the Risen Lord*, pp. 93—106.

- (Luke xxiv. 36—43; John xx. 19—25); (6) the Eleven when he was present (John xx. 24—29).
- (b) *In Galilee*, to (1) the Seven by the Lake side (John xxi. 1—14); (2) to more than five hundred brethren at once on the appointed mountain (Matt. xxviii. 16—18; 1 Cor. xv. 6).
- (c) *Again at or near Jerusalem*, to (1) James, “the Lord’s brother<sup>1</sup>” (1 Cor. xv. 7); (2) the whole Apostolic body just before the Ascension (Luke xxiv. 50; 1 Cor. xv. 7).

8. **To these Chosen Witnesses** He manifested Himself under the most varied circumstances<sup>2</sup>. They saw Him not once but several times, not separately but together, not by night only but by day. They not only saw Him but conversed with Him, while He shewed them His hands and His feet, and thus closed up every avenue of doubt. The record of the Manifestations so

<sup>1</sup> “At the time when S. Paul wrote, there was but one person eminent enough to be called ‘James’ simply without any distinguishing epithet—the Lord’s brother, the bishop of Jerusalem.” Bp. Lightfoot *On the Galatians*, p. 265. James and his brethren must be regarded as among the fruits of the Passion-travail of our Lord’s soul, whom the Resurrection delivered from previous unbelief.

<sup>2</sup> See Professor Milligan’s *Lectures on the Resurrection*, pp. 49, 50. “The most common understanding,” remarks Paley, “must have perceived that the history of the Resurrection would have come with more advantage if the Evangelists had related that Jesus had appeared after He was risen to His foes as well as to His friends, to the Scribes and Pharisees, the Jewish Council, and the Roman governor; or, even if they had asserted the public appearance of Christ in general, unqualified terms, without noticing, as they have done, the presence of His disciples on each occasion, and noticing it in such a manner as to lead their readers to suppose that none but disciples were present.” Paley’s *Evidences*, Pt. ii. ch. 3.

calm, so simple, so consistent in the minute portraiture of the witnesses, and so completely in harmony with all that had gone before, of itself confutes the idea that our Lord's Personality had so wrought upon His disciples that after His death they saw visions of Him from time to time. It is clear that the Apostles were utterly unwilling to accept the account of His Resurrection. Slowly and with the utmost difficulty, and only after repeated proofs, were they brought to accept the reality of His risen life not as a subjective impression, but as an objective fact.

9. **The Theory of Visions**, to which modern free thought<sup>1</sup> has recourse to account for the Resurrection, is refuted by (1) the extraordinary calmness<sup>2</sup> of the narrative itself; by (2) the fact that the manifestations are not represented as visions in that narrative<sup>3</sup>; by (3) the absence of any strong excitement such as the vision-

<sup>1</sup> The hypothesis of imposture on the part of the Apostles is now all but universally rejected as morally impossible. "The historian," says Strauss, "must acknowledge that the disciples firmly believed that Jesus was risen." See *Leben Jesu*, 1864, p. 289.

<sup>2</sup> The same supernatural calmness which has refused to mingle a note of surprise or a word of indignation with any of the details of the Passion is still preserved in the narrative of the Resurrection. Not a word of exultation marks the account of that momentous triumph.

<sup>3</sup> The writers of the Gospel narrative, as also S. Paul, S. Peter, and the rest, were not unacquainted with visions. They have described them as happening, sometimes to themselves, sometimes to others. Whenever they do so they employ an appropriate phraseology, they use specific terms. Why is this phraseology entirely laid aside? Why do they never describe the witnesses of the Resurrection as *falling into a trance*, and so beholding their risen Lord? They knew how to describe such scenes. Why do they now adopt an entirely different kind of narrative?

ary hypothesis presupposes<sup>1</sup>; but above all, if they were visions, by (4) the fact of their abrupt cessation. Five manifestations occur three days after the Crucifixion, one seven days afterwards, three at intervals during a period of four weeks, and one just before the Ascension, six weeks after the first. Then they cease abruptly. We have no record of any other in Galilee or Jerusalem. If they were the result of a state of ecstasy, why did they not continue? Exactly at the moment when enthusiasm may be regarded as at its height, the "visions" suddenly cease, and when we should have expected they would have increased in number and have continued, they come to an abrupt close, and give place to a life of healthy practical activity on the part of the Apostolic body and the believers generally<sup>2</sup>.

10. **The Form of Existence**, also, to which the Lord is restored is wholly different from anything that previous analogy would have suggested. Everything that the Apostles had learnt from their own Scriptures, or had seen during their Lord's Ministry, would actually *indispose* rather than *predispose* them to accept<sup>3</sup> a revelation of the Risen Life so wholly new in kind

<sup>1</sup> When the Ten are themselves convinced of the reality of the fact, one of their body positively refuses to accept their testimony. No words of others, he declares, nothing but touching with his own hands the crucifixion marks in his Master's body shall convince him of a fact antecedently so incredible as the Resurrection of his Lord. Is this the psychological condition essential to the temperament that sees visions and dreams dreams?

<sup>2</sup> See Godet's *Defence of the Christian Faith*, p. 79; Milligan *On the Resurrection*, p. 110—112.

<sup>3</sup> All previous analogy would have represented the resurrection of our Lord either as a restoration to natural life with all its changes and chances, or as an immediate deification. See Westcott's *Gospel of the Resurrection*, p. 276.



and issue. The son of the widow of Zarephath<sup>1</sup>, the child of the Shunammite woman<sup>2</sup>, the daughter of Jairus<sup>3</sup>, the only son of the widow of Nain<sup>4</sup>, and even Lazarus<sup>5</sup> himself had risen from death, but only to the same natural and earthly conditions as before, and eventually to die again. In contradistinction to this the Apostles saw their Lord restored to a phase of existence, of which there had been hitherto no instance in all human experience<sup>6</sup>. There were the same familiar intonations of the voice<sup>7</sup>. There were the marks in the Hands and the Feet, and Side<sup>8</sup>. It was not a ghost which the disciples handled, but a body built up of flesh and bones. He could come and stand in their midst. He could assimilate the food they offered Him. He could remain with them in conferences of extended duration. And yet He was not the same. If He was the same as before in tender sympathy, and infinite consideration, and power of teaching, and conscious authority, He was in other respects very different<sup>9</sup>.

<sup>1</sup> 1 Kings xvii. 19—24.

<sup>2</sup> 2 Kings iv. 32—37.

<sup>3</sup> Mark v. 22; Luke viii. 41.

<sup>4</sup> Luke vii. 11.

<sup>5</sup> John xi. 1—20.

<sup>6</sup> On the idea that ideas borrowed from Greek or Roman mythology could have coloured the conceptions of the first disciples, see Westcott's *Gospel of the Resurrection*, pp. 116, 117.

<sup>7</sup> John xx. 16.

<sup>8</sup> John xx. 27.

<sup>9</sup> See Milligan's *Lectures, On the Resurrection of our Lord*, p. 124. Words never used before are now for the first time introduced to describe these "Manifestations." Comp. Mark xvi. 12, Μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφανερώθη; Mark xvi. 14, ὕστερον δὲ ἀνακειμένοις αὐτοῖς τοῖς ἑνδεκά ἐφανερώθη; John xxi. 1, μετὰ ταῦτα ἐφάνερωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς; xxi. 14, Τοῦτο ἤδη τρίτον ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς. This phraseology never occurs before in the Gospel narrative. "What was before natural to Him is now miraculous; what was before

He comes, we know not whence. He goes we know not whither. His is no longer a continuous sojourn upon earth. He is free from all the limitations of time and space which He had known before. Nothing is taken away, but something is added. *The corruptible has put on incorruption. The mortal has put on immortality*<sup>1</sup> (1 Cor. xv. 54). The glorification of our human nature has begun<sup>2</sup>, though it is not yet completed.

**11. Historical Facts inexplicable without the Resurrection.** Before proceeding to deal with the Theological importance of our Lord's Resurrection it may be well to notice that such an event is absolutely necessary to account for certain notorious facts in the history of the world since the commencement of the present era.

- (a) First amongst these stands *the Christian Church*. Her commencement falls too much within the limits of historic times to permit us to be indifferent to her rise<sup>3</sup>. The existence of this

miraculous is now natural." Westcott's *Revelation of the Risen Lord*, p. 8.

<sup>1</sup> "Christianity," says Strauss, "in the form in which Paul, in which all the Apostles understood it, as is presupposed in the Confessions of all Christian Churches, falls with the resurrection of Jesus." See Oosterzee's *Christian Dogmatics*, p. 565.

<sup>2</sup> It is not sufficiently remembered that to describe a conquest of death at all, to pourtray the Conqueror, clothed in the mystery of the Resurrection Body, and in doing so to preserve the harmony of His moral attributes with all that had gone before, is a task transcending the art of the greatest master of poetry or fiction. Never before, never since, has it been even attempted. The idea has received form and substance only in the pages of the Evangelists, and has won the instinctive reverence of generations of the sons of men.

<sup>3</sup> See Liddon's *Bampton Lectures*, pp. 102, 120.



great Institution is a startling fact. Before A.D. 30 it was not. Since then it has never ceased to operate with increasing results on the world of men.

- (β) Secondly, there is *the adoption of the Christian Faith by the great Roman Empire*. "The miracle of miracles," it has been strikingly said, "greater than dried up seas and cloven rocks was when the Augustus on his throne, Pontiff of the gods of Rome, himself a God to the subjects of Rome, bent himself to become the worshipper of a crucified provincial of his empire<sup>1</sup>."
- (γ) Then there is the observance of *the Lord's Day*. Whether we reflect on the period when it began, or the previous training of those who first accepted it<sup>2</sup>, or the renunciation of old beliefs which it implied, or the total and overmastering change of thought and feeling which it involved in reference to a time-honoured institution like the Sabbath, it remains and for ever must remain an absolutely unintelligible phenomenon without some fact to explain it.
- (δ) Akin to the institution of the Lord's Day is that of *Easter Day*. Why has this day, the Queen of Days, become the culminating point in the series of Festivals which mark the Christian Year, amongst the most cultivated nations

<sup>1</sup> Professor Freeman's *Chief Periods of European History*, p. 67.

<sup>2</sup> For the expression see Rev. i. 10, and comp. Acts xx. 7; 1 Cor. xvi. 1, 2; Heb. x. 25. See Milligan's *Lectures on the Resurrection*, pp. 67, 68; Liddon's *Easter in S. Paul's*, vol. ii. pp. 92, 93; Maclear's *Evidential Value of the Observance of the Lord's Day*, Present Day Tracts, No. 54, p. 17.

of the world<sup>1</sup>? Why in our own land has this great Feast displaced the old Teutonic worship of the goddess of spring, and hallowed with a special joy the awaking of nature from its wintry sleep?

- (ε) Then, again, there is the acceptance and observance of *the Holy Eucharist*. If this Rite only commemorates at each celebration another of the innumerable triumphs of the great conqueror Death; if it only reminds those, who join in it, of the utter disappointment of the first disciples, why has it been so unceasingly celebrated? How comes it to pass that coming from the East it has secured acceptance amongst the most cultivated nations of the West, and has succeeded in banishing into the darkness of oblivion the ancient sacrificial system, one of the most deeply rooted forms of worship which has ever obtained in the world<sup>2</sup>?
- (ζ) Lastly, there is *the concentration of the old sacrificial terminology, with all its antique and venerable associations, round the scene on Calvary, and the attraction to this fact of History of a world of sacrificial expressions and ideas*. Where is there anything really parallel to this? What was there in the external and visible circumstances of the Death under Pontius Pilate to justify such an extraordinary attraction? Who were the actors in the scene? A Sadducean pontiff, a Roman provincial governor, a Galilean tetrarch, an infuriated Jewish

<sup>1</sup> See Milligan's *Lectures on the Resurrection*, p. 69.

<sup>2</sup> See Maclear's *Evidential Value of the Holy Eucharist*, the Boyle Lectures for 1879.

mob. "How surprised", it has been said, "would all former offerers of human sacrifices have been, had this real human Victim, the only Man who was such, been pointed out to them. Here was no earthly altar, no expiatory form, no visible priest; nobody could have told either from His life or from His death, that He was a Victim; He died by the natural course of events as the effect of a holy and courageous life operating upon the intense jealousy of a class; He died by civil punishment; and in heaven that death pleaded as the sacrifice that taketh away the sin of the world<sup>1</sup>". But how could it be proclaimed as thus pleading in heaven unless some Event intervened, which completely altered the aspect of its deep degradation? In an historical and intensely practical age, when thousands of victims were daily offered in every town and city of the Roman Empire, men, whose religious instincts taught them to revolt from the very idea of a human sacrifice; who regarded with horror, when He reiterated His predictions of it, the very idea of their Master's Passion; who, when He died, forsook Him and fled; afterwards proclaimed that He was the true, the real, *Paschal Victim* (1 Cor. v. 7); that He won for man *Redemption through His Blood* (Eph. i. 7); that He *made peace* through the Blood of His Cross (Col. i. 20); that, inaugurating a new and better Covenant, He *reconciled all things unto Himself* (Col. i. 20). What adequate explanation can be given of this extraordinary

<sup>1</sup> Mozley's *University Sermons*, p. 188.

phraseology, unless our Lord *did* actually burst the bonds of death by rising on the world's first Easter Day?

12. **By His Resurrection our Lord fulfils His own prediction.** The Theological importance of our Lord's Resurrection is so great that the whole structure of the Church and the entire faith of Christians may be said to depend upon it.

(a) *He had Himself pledged His Divine word to the fact that He should rise again:—*

- (i) At the first Passover of His public Ministry, in reply to the ecclesiastical authorities of the nation, when they demanded a sign of His authority to act as He had done, He said, *Destroy this Temple and in three days I will raise it up*<sup>1</sup>, and S. John tells us<sup>2</sup> that He was then speaking of *the Temple of His Body* (John ii. 20, 21);
- (ii) Three times during His later Ministry, the refrain of each open prediction of His passion, just before His Transfiguration<sup>3</sup>, immediately after that event<sup>4</sup>, and on His last journey to Jerusalem<sup>5</sup>, had been *After three days I will rise again* (Mark x. 33);

<sup>1</sup> Λύσατε τὸν ναὸν τοῦτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν (John ii. 19). The word Λύσατε is itself remarkable. It indicates a destruction which comes from dissolution, from the breaking up of that which binds the parts into a whole, or one thing to another.

<sup>2</sup> Ἐκεῖνος δὲ ἔλεγε. “Ἐκεῖνος = *Ille vero*. ‘He’ *cum emphasi*. S. John contrasts his Master's thoughts with the interpretation of the Jews and the ignorance of the Apostles at that time.” Godet, *in loc*.

<sup>3</sup> Matt. xvi. 21; Mark viii. 31; Luke ix. 22.

<sup>4</sup> Matt. xvii. 23; Mark ix. 31.

<sup>5</sup> Matt. xx. 19; Mark x. 34; Luke xviii. 33.

- (iii) What He thus said privately to His Apostles, He said publicly to the Jews. *Therefore, He affirmed, doth the Father love Me, because I lay down My life, that I may take it again. No one taketh<sup>1</sup> it from Me, but I lay it down of Myself: I have power<sup>2</sup> to lay it down, and I have power to take it again* (John x. 18).

(β) *That pledge He now fulfilled:—For*

- (i) Having received power from the Father, Who is the Fountain and Source of life, *to lay down His life and take it again* (John x. 8), He did now *actually take it again*, He did reunite His soul to His Body, He did quicken and revive Himself<sup>3</sup> ;
- (ii) After passing a whole day and two nights in the tomb, with a great stone rolled to the only entrance, while a Roman guard prevented the approach of friend or foe, on the third day He reappeared in the full radiance of living activity ;
- (iii) Thus He, Who had already overcome death in the death-chamber, on the way to the grave, and in the grave itself, now overcame death finally in His own Person and liveth for evermore.

### 13. His Resurrection a proof of His Divinity.

But not only did He thus fulfil His own prediction, He

<sup>1</sup> Ἀρπεί = *tollit*, Vulg., i.e. taketh it away by force or against My will, "sua potestate et arbitrio," Bengel.

<sup>2</sup> Ἐξουσίαν = *authority* or *right*. See Margin of Rev. Version.

<sup>3</sup> "Nullus mortuus est sui ipsius suscitator. Ille se potuit suscitare qui mortua carne non mortuus est." S. Aug. *Serm.* lxvii. 2.

also proved by His Resurrection that He was God. No one could have raised himself who was merely man. The Resurrection by the fact of the absence of any human agent as its author takes its place on a level with the most prodigious of miracles—that of Creation. To summon into life and to recall to life are two acts of the same nature. “Creation is the victory of Omnipotence over nothingness ; the Resurrection is the victory of the same power over death, which is the thing most like to nothingness that is known to us<sup>1</sup>”. Science has done wonders. She has chained down many of the forces of nature to do her will. She has accomplished much that justifies the words of Sophocles

“Many the things that mighty be  
And none is mightier than man<sup>2</sup>”.

But no man of science cherishes the most distant hope of being able to undo the work of death, or to keep death indefinitely at bay. The Resurrection is a creative act of the first order. He who said “*I have power to lay down My life, and I have power to take it again,*” spake as never man did or could speak. As then by His Incarnate Life and Death our Lord assured us of His humanity, so by His taking again His Life, He proved that He was more than man—that He was God. He linked together the first creation, which is the primordial fact in the history of the Universe, with a new creation, of which He too is the Author and the Source. At His Resurrection the inner glory of His Divine Nature, hitherto concealed beneath the

<sup>1</sup> Godet's *Defence of the Christian Faith*, p. 43 ; Canon Liddon's *Easter in S. Paul's*, i. p. 125.

<sup>2</sup> Soph. *Antig.* 332,

Πολλὰ τὰ δεινὰ, κούδὲν ἀνθρώπου  
δεινότερον πέλει.

veil of His humiliation, now revealed itself, and as He broke the fetters of the grave, He displayed the rising God (Rom. i. 4).

**14. His Resurrection the Assurance of our Justification.** But besides attesting His Deity our Lord's Resurrection stands in direct connection with our justification<sup>1</sup>. It impressed the seal of the Divine acceptance on the atonement He wrought out of His Life of perfect obedience and His Death upon the Cross. Hence S. Paul exalts its value not merely to a level with that of the Passion, but even above it. Then first did the certainty of the salvation our Lord had wrought become manifest in heaven and on earth. "By His Death we know that He suffered for sin, by His Resurrection we are assured that the sins for which He suffered were not His own; had no man been a sinner, He had not died; had He been a sinner, He would not have risen again; but dying for those sins which we committed He rose from the dead to shew that He had made full satisfaction for them, that we believing in Him might obtain remission of our sins and justification of our persons<sup>2</sup>." Hence the first gift which He bestowed on the world's primal Easter Day was the forgiveness of sins. *Whosoever sins ye remit, said He to the Apostles, they are remitted unto them, and whosoever sins ye retain, they are retained* (John xx. 23). The continued life of Christ is the sole source of the remission of our sins. If He hath

<sup>1</sup> Comp. the Collect for the First Sunday after Easter, "Almighty Father, Who hast given Thine only Son to die for our sins, and to rise again for our justification."

<sup>2</sup> Pearson, *On the Creed*, p. 476. The words of Pearson agree closely with those of S. Chrysostom, Hom. ix. in *Ep. ad Rom.*, εἰ ἦν ἁμαρτωλὸς, πῶς ἀνέστη; εἰ δὲ ἀνέστη, εὐδηλον ὅτι ἁμαρτωλὸς οὐκ ἦν· εἰ δὲ ἁμαρτωλὸς οὐκ ἦν, πῶς ἐσταυρώθη; δι' ἐτέρους· εἰ δὲ δι' ἐτέρους, πάντως ἀνέστη.



not risen, if He passed away like other men and was no more seen, then is our *faith vain*, we are *yet in our sins* (1 Cor. xv. 17), and have no assurance of release from their guilt and penalty. If *while we were yet enemies we were reconciled to God through the death of His Son*, much more, *being reconciled, shall we be saved by His Life* (Rom. v. 10). But that Life must be a reality. The Death of Christ was sufficient to make reconciliation for man, and to remove the obstruction which kept man from God, but without His Risen Life there could be no participation in its results. The Christian holds communion with and receives forgiveness from his Lord not simply by virtue of a single act which Christ did eighteen centuries ago for Man, but through His continued Life at the Right Hand of God. Faith in Christ is not a mental reference to the consequences of an action once for all wrought out on Calvary, but an approach to One, who is an actually existing and living Lord. *Who is He that shall condemn?* asks S. Paul. *It is Christ Jesus that died, yea rather, that was raised<sup>1</sup> from the dead, who is at the right hand of God, who also maketh intercession for us* (Rom. viii. 34).

15. **The Risen Lord the source of our means of grace.** Moreover because as our Risen Lord He lives, therefore *we live also*<sup>2</sup> (John xiv. 9). The enrichment

<sup>1</sup> "The resurrection is here mentioned," observes Godet, "as the principle whereby a new life is communicated to believers, even the life of Christ Himself." *Comm. in Rom.* Vol. ii. p. 130.

<sup>2</sup> "Quod est mortuus de nostro mortuus est; quod vivimus de Ipsius vivimus. Nec Ille potuit mori de suo, nec nos vivere de nostro." S. August. *Serm.* cxxvii. 9. "We must not suppose that in leaving us our Lord closed the gracious economy of His Incarnation, and withdrew the ministration of His incorruptible Manhood from His work of loving



and elevation of our being is wholly derived from Him. As the first Adam, the source of our natural existence, was of the earth earthy, and could only beget what was earthy, so Christ, our second Adam, is from heaven, and He is as powerful to cleanse and deliver us, as the first Adam was to corrupt and enslave<sup>1</sup>. Having united our human nature in an indissoluble union with His Divine Nature, He has become to it *a quickening spirit* (1 Cor. xv. 45). The life-stream that proceeds from Him can and shall pervade the whole race<sup>2</sup>, and as the life, to which He rose, was not a life in spirit only, but in an exalted and glorified Body, so He communicates to us of His Grace as One who still possesses a real and complete Humanity. He is the Fount and Source of that holy Inspiration, whereby we not only “think those things that are good,” but are also mercifully “enabled to perform the same.” He is also the Fount and Source of the Divine grace of those Sacraments, which are the channels of our new life. In Baptism, we are made members of His Body (Rom. vi. 4; Eph. v. 30). In the

mercy towards us. The ‘Holy One of God’ was ordained, not only to die for us, but also to be ‘the beginning’ of a new creation unto holiness, in our sinful race, to refashion soul and body after His own likeness.” Newman’s *Parochial Sermons*, ii. p. 144.

<sup>1</sup> See Döllinger’s *First Age of the Church*; Liddon’s *Easter in S. Paul’s*, ii. p. 110.

<sup>2</sup> Our Lord Himself says *As the Father hath life in Himself, even so gave He to the Son also to have life in Himself*, John v. 26. The aorist tense (ἔδωκεν) carries us back not only to the Incarnation, but beyond all time. “Thus there are three stages in this great mystery. The Godhead imparts itself to the coequal Son. This is His eternal generation. The Son unites Himself to man’s nature. This is His Incarnation. He communicates His Manhood to His brethren. This is His true Presence in the Holy Eucharist.” Wilberforce, *On the Holy Eucharist*.

Holy Eucharist, we become partakers of His Body and His Blood<sup>1</sup> (John vi. 54 ; 1 Cor. x. 16).

16. **His Resurrection is the Earnest of our Resurrection.** But once more. By overcoming death He has also opened unto us "the gate of everlasting life<sup>2</sup>." Had He at His Incarnation become a man like ordinary men, neither His Death nor His Resurrection would have affected us. But, as we have seen above, when He became consubstantial with us, He gathered our entire humanity into union with Himself, and in it triumphed over death. Since we were *sharers in flesh and blood*, He also Himself in like manner partook of the same, that through death He might bring to nought him that had the power of death (Heb. ii. 14). The efficacy, therefore, of His Resurrection, as of His Incarnation, extends to the entire race, and all Humanity has been potentially raised in Him. Hence, as by virtue of our union with the first Adam we *all die*, so by virtue of our union with the second Adam, *shall we all be made alive*. But every man in his own order. Christ, the first-fruits<sup>3</sup>, is risen. On the very evening<sup>4</sup> that He died the

<sup>1</sup> Comp. Hooker, v. lxvii. 7. "It is on all sides plainly confessed that this Sacrament is a true and real participation of Christ, who thereby imparteth Himself, even His whole entire Person, *as a mystical Head* unto every soul that receiveth Him, and that every such receiver doth thereby incorporate or unite himself unto Christ as *a mystical member of Him*, yea of them also whom He acknowledgeth to be His own."

<sup>2</sup> Collect for Easter Day.

<sup>3</sup> Ἀπαρχή Χριστός, ἔπειτα οἱ Χριστοῦ ἐν τῇ παρουσίᾳ αὐτοῦ. 1 Cor. xv. 23. Comp. Rom. vi. 5 ; viii. 11 ; Phil. iii. 21.

<sup>4</sup> For the very striking ceremonial connected with this reaping of the barley-sheaf, see Edersheim's *Temple and its Services*, pp. 221—224 ; and his *Life and Times of Jesus*, Vol. ii. p. 617.

first sheaf of the ripened barley harvest was reaped from one of the fields near Jerusalem to be waved before the Lord in the Temple as a pledge of the entire harvest (Lev. xxiii. 9—11). What that ripe sheaf was to the literal harvest of the year, that was He, who lay in the garden-tomb, to entire humanity. In the silence of that grave, where death seemed to have won so complete a victory, “the first omer of the new Paschal flour” was waved before the Lord, and when He rose from the tomb, He rose as the first-fruits and pledge of the great ingathering of the race of mankind at the general resurrection at the last day<sup>1</sup>. *I became dead*, said He to the Apostle S. John, *and behold I am alive for evermore* (Rev. i. 18).

<sup>1</sup> Hence we can say of Him in the Proper Preface for Easter Day that “by His death He hath destroyed death, and by His rising to life again He hath restored to us everlasting life.”

## CHAPTER VI.

### THE SIXTH ARTICLE.

#### APOSTLES' CREED.

Ascendit ad cœlos ;  
Sedet ad dexteram Dei  
Patris Omnipotentis.

#### NICENE CREED.

Καὶ ἀνελθόντα εἰς τοὺς οὐρα-  
νοὺς·  
καὶ καθεζόμενον ἐκ δεξιῶν τοῦ  
Πατρὸς.

#### ATHANASIAN CREED.

Ascendit ad cœlos,  
Sedet ad dexteram Patris.

1. **Connection.** Having confessed our faith in our Lord's triumph over death, we proceed to affirm that the issues of that event were not then completed, that they were a preparation for another glorious event, His Ascension into heaven and session at the right Hand of God. This Article<sup>1</sup> has received no variation save only in the addition to the Western Creed of the name of *God*, and the attribute *Almighty*.

<sup>1</sup> Originally it ran "Ascendit in cœlos, sedet ad dexteram Patris." *Rufin. in Symb.* In the Creed of S. Augustine we find "Sedet ad dexteram Dei Patris," to which was afterwards added "Omnipotentis." The absence of these additions to the clause in the *Quicumque* bears to a certain extent on its comparatively early date. "If the Athanasian Creed had been framed at the time when the full phrase was the established reading of the Apostles' Creed, such also, in all probability, would have been the text of the Athanasian." Heurtley, *De Fide et Symb.* p. 47.

2. **Close of the great Forty Days.** During the forty days that elapsed after His Resurrection our Lord not only manifested Himself from time to time to His Apostles, and satisfied them respecting His death and the prophecies which had foreshadowed it (Luke xxiv. 44, 45), but gave them authority also to preach the Gospel to all nations, to baptize, to celebrate the Holy Eucharist, and to absolve the heavy laden of the burden of sin (John xx. 21). At length this solemn period drew to a close, and the Apostles, warned, it may be, by the Lord Himself<sup>1</sup>, left Galilee and returned to Jerusalem.

3. **The walk towards Bethany.** Amidst the scenes of His late sufferings the Apostles thus once more saw their risen Lord, and received His last command to remain in Jerusalem *till they should be baptized with the Holy Ghost and endued with power from on high* (Luke xxiv. 49; Acts i. 4, 5). At length one day He bade them accompany<sup>2</sup> Him along the road towards Bethany and the Mount of Olives<sup>3</sup>. Convinced that something mysterious was about to happen to their Master and thinking that He intended at last to commence His long-looked-for reign, they began to enquire, *Lord, dost Thou<sup>4</sup> at this time restore the kingdom to Israel?* But their enquiries were solemnly silenced. It was not for them to know the times *and seasons, which the Father*

<sup>1</sup> Or attracted by the near approach of the Festival of Pentecost.

<sup>2</sup> Ἐξήγαγεν = *He led them forth*, i.e., either from some place near the City, or from the City itself, perhaps the same room with its closed doors where the Lord had already appeared twice before (John xx. 19, 26). Bp Ellicott's *Hulsean Lectures*, p. 414, n.

<sup>3</sup> On the offensive publicity of the traditional spot in full view of the whole city of Jerusalem, see Stanley's *Sinai and Palestine*, p. 454.

<sup>4</sup> Εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις; Acts i. 6.

*had set within His own authority*<sup>1</sup>. It was their duty to bear witness to their Lord *in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth* (Acts i. 7, 8).

4. **The Ascension.** Thus conversing, they followed Him to the borders of the district of Bethany<sup>2</sup>, to one of the secluded hills that overhang the village on the eastern slope of Olivet. There they received His last solemn and abiding blessing, and while His Hands were yet uplifted in benediction, a marvellous change took place. By the power of His inherent Deity He began to be parted from them (Luke xxiv. 51), and there came a cloud in which He rose from Olivet, and was carried up<sup>3</sup> into heaven out of their sight (Acts i. 9). Long time stood the Eleven looking upwards, and watching Him as He receded more and more from view (Acts i. 10). At length two angelic beings clothed in white apparel<sup>4</sup> addressed them, saying, *Ye men of Galilee, why stand ye gazing up into heaven? This Jesus, who was received from you into heaven, shall so come in like manner as ye beheld Him going into heaven* (Acts i. 11).

<sup>1</sup> Ἐξουσία = *authority, absolute disposal*. It is not the same as δύναμις in the next verse.

<sup>2</sup> "Not altogether into Bethany, but so far as the point where Bethany came into sight." Stier, *in loc.* "A more secluded spot could not be found so near the stir of a mighty city; the long ridge of Olivet screens the hills, and the hills themselves screen the village beneath, from all sound or sight of the city behind." Stanley's *Sinai and Palestine*, p. 454.

<sup>3</sup> Ἀνελήφθη, Mark xvi. 19; ἀνεφέρετο and ἐπήρθη Luke xxiv. 51, Acts i. 9; πορευθείς, 1 Pet. iii. 22.

<sup>4</sup> Ἐν ἑσθήσεσι λευκαῖς. *In vestibis albis*, Vulg. The unusual Greek of the older MSS is not likely to have been substituted for the more usual form. Comp. Luke xxiv. 4; Acts x. 30; xi. 13.

5. **The Record** of the Ascension attests its veracity by (i) its marvellous calm, and (ii) its circumstantial detail :—

(a) *Its marvellous calm :—*

If there was an incident in the whole range of those recorded in the Gospel Narrative, which an ordinary writer would have deemed himself justified in describing with the utmost minuteness of detail, it was the Ascension. Such a close of such a Life might seem almost to demand a peculiar treatment in the narrative. The event, of which the Apotheosis of the Emperor at this very period was the dark shadow<sup>1</sup>, was now once and for ever realised. But the same majestic calm, which has withheld a single expression of surprise or indignation from the narrative of the Passion and of triumph from that of the Resurrection, is equally conspicuous now<sup>2</sup>. The Evangelists do not

<sup>1</sup> See Trench's *Hulsean Lectures*, p. 167. "It was, indeed, an irony of the heathen world and of its magnificent pretensions, worthy of the author of all mischief, when the honour owed to Christ the Lord, being diverted on the way, was paid to a Tiberius or a Nero." "As the faith which was founded upon sacrifice grew to be a supreme power, so on the other side men found in triumphant force that which could command their immediate homage." For Nero's Apotheosis see Tac. *Ann.* xv. 74. "On contemporary coins he bears the title of Zeus, Apollo, and Hercules; and one coin in his honour is inscribed τῷ σωτῆρι τῆς οἰκουμένης." See Canon Westcott's *The Two Empires, The Church and the World*, pp. 260—267.

<sup>2</sup> "The *Αὐτοζωή*, the very Life, could not but return to its own level. For the disciples it was necessary as supplying the last link in the chain of Faith." Rev. J. F. Valings, *Life of Christ*, p. 211.



appear conscious that they are describing an incident at all different from any other in the life of our Lord. They clearly regard the Ascension as the natural consequence and termination of His Incarnate Life.

(b) *Its circumstantial detail :—*

There is a marked difference in one respect between the narrative of the Resurrection and that of the Ascension. When exactly the Lord rose again, how He looked when He arose, no man knoweth, for no man saw. But when He ascended, when it was of the utmost importance that men should be assured of His passage upwards to the same heaven, where He was with the Father *before the world was* (John xvii. 5), then in the presence of many witnesses<sup>1</sup> did He withdraw, and that not swiftly and imperceptibly like Enoch, who *was not, for God took him* (Gen. v. 24), nor amidst incidents calculated to terrify as in the case of Elijah, who went up to heaven *in a chariot of fire and with horses of fire* (2 Kings ii. 11), but gradually and quietly without pomp or circumstance, and in a way which left on the minds of those who witnessed it no doubt of its reality.

**6. The Types fulfilled.** Thus, as was typically foreshadowed by the entrance of the High Priest on the Day of Atonement into the Holy of Holies<sup>2</sup>, as

<sup>1</sup> To three only had the sight of the first Transfiguration been granted. All the Apostles beheld the second and yet greater Transfiguration.

<sup>2</sup> "David was first privately anointed by Samuel at Bethlehem, and yet had no share of dominion; seven years he continued anointed in Hebron only king over



Psalmists had by prediction described when the Ark of the Covenant passed within the gates of the captured fortress of Jebus<sup>1</sup>, as He Himself had on several occasions foretold<sup>2</sup>, did our Lord ascend in triumph into the highest heavens. Thus did He enter into His glory, and resume everything<sup>3</sup>, all power and all prerogative, of which He had emptied Himself, when He condescended to become Man. Thus did He pass *far above all heavens*<sup>4</sup> (Eph. iv. 10) into the very

the tribe of Judah; at last he was received by all the tribes, and so obtained full and absolute regal power over all Israel, and seated himself in the royal city of Jerusalem. So Christ was born King of the Jews, yet as the Son of man He received no such dominion; but after He rose from the dead, then as it were in Hebron with His own tribe He tells the Apostles, *All power is given unto Him*, and at His Ascension He enters into the Jerusalem above and there sits down at the right hand of the throne of God." Pearson, *On the Creed*, p. 499.

<sup>1</sup> See the proper Psalms for Ascension Day, viii., xv., xxi., xxiv., xlvii., cviii. On their fitness for the Day see Liddon's *University Sermons*, Series i., pp. 284, 285.

<sup>2</sup> See John vi. 62; vii. 33; xiv. 28; xvi. 5; xx. 17. These passages sufficiently refute the objection against the Ascension on the ground that it is not recorded as an incident by S. John. The words, e.g., in vi. 62, *ἐὰν οὖν θεωρῇτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον*; the term *θεωρεῖν*, strictly *to contemplate*, and the present participle *ἀναβαίνοντα*, forbid us to think of an event of a purely spiritual nature. The idea of S. John's Gospel was the development of faith in the minds of the Apostles from its birth to its consummation. Now their faith was born with the visit of John and Andrew, Ch. i., after the Baptism; and it received the seal of perfection in the profession of S. Thomas, Ch. xx., before the Ascension. Godet, on S. Luke, ii. 369.

<sup>3</sup> Pearson, *On the Creed*, p. 485; see also Barrow's *Sermon on the Ascension*; Jackson, *On the Creed*, iii. p. 440.

<sup>4</sup> Ὑπεράνω πάντων τῶν οὐρανῶν, Eph. iv. 10; ὑψηλότερος τῶν οὐρανῶν, Heb. vii. 26.

presence of God, into the place of all places “in the universe of things, in situation most excellent, in glory most illustrious”; so that “whatsoever heaven is higher than all the rest which are called heavens, whatsoever sanctuary there is holier than all which are called holies, whatsoever place is of greatest dignity in all those courts above, into that place did He ascend, where in the splendour of His Deity He was before He took upon Him our humanity.”

7. **He sitteth at the right hand of God.** Having stated this, the Creeds pass on to speak of what He does in the highest heavens. *He sitteth*, they affirm, *at the right hand of God the Father Almighty*. This is expressly stated by S. Mark, when he says, *So then the Lord Jesus, after He had spoken unto them, was received up into heaven, and sat down at the right hand of God* (Mark xvi. 19). This is directly declared by S. Paul when he writes to the Ephesians *God raised Christ from the dead, and set Him at His own right hand in the heavenly regions* (Eph. i. 20), and by the writer of the Epistle to the Hebrews, when he states that Christ having *offered one sacrifice for sins for ever, sat down on the right hand of God* (Heb. x. 12).

8. **Meaning of the Session.** But “*God is a Spirit*<sup>1</sup>,” “without body, or parts<sup>2</sup>,” and therefore hath not hands like a man. We must not, then, understand this session as determining any posture of the Body of our Lord at the right hand of God. For in one place S. Paul says merely that He *is* at the right hand of God (Rom. viii. 34), and S. Stephen affirmed

<sup>1</sup> Πνεῦμά ἐστιν ὁ Θεός = *God is Spirit* or *a Spirit*, John iv. 24. See *Margin* of Revised Version.

<sup>2</sup> Article i. of the xxxix. Articles.

that he saw Him *standing* at the right hand of God (Acts vii. 56). We are to interpret the words as meaning that just as the most honourable place amongst men is the right hand<sup>1</sup>, therefore the right hand of God signifies His most glorious Majesty, and that God hath conferred upon the Son all preeminence of power, favour, and felicity, and the place of greatest honour and most exalted dignity and most perfect bliss<sup>2</sup> in the heaven of heavens.

9. **His Session in our humanity.** Moreover our Lord occupies this place not in His divine nature alone as He did before His Incarnation, but clad in that humanity which He had taken into indissoluble union with His Godhead. The Manhood, which He wore on earth, was not annulled when He ascended, neither was it dissolved into the majesty and glory of God<sup>3</sup>. The Ascension completed what the Resurrection began. As then every constituent of our nature remained, and nothing was taken away but something was added, so was it at the Ascension. Every humiliating restriction and limitation of His mortal nature was indeed for ever at an end, but it was our humanity<sup>4</sup>

<sup>1</sup> When Bathsheba went unto King Solomon *he sat down on his throne, and caused a seat to be set for the king's mother, and she sat on his right hand* (1 Kings ii. 19). Similarly the petition of S. James and S. John was that they might sit one on the right hand and the other on the left hand of our Lord (Matt. xx. 21). See Pearson, *On the Creed*, pp. 493, 494.

<sup>2</sup> "Beatus est, ea beatitudine, quæ dextera Patris vocatur, ipsius beatitudinis nomen est dextera Patris." S. Aug. *Serm. ad Catech.*, xi. "Ad dexteram ergo intelligendum sic dictum esse, in summa beatitudine, ubi justitia et pax et gaudium est." S. Aug. *de Fide et Symb.* c. xiv.

<sup>3</sup> See a striking passage on this point in Pusey's *Parochial Sermons*, Vol. II. pp. 206--230.

<sup>4</sup> "Ascendit ergo ad cælos, non ubi Verbum Deus ante

still, which He bore upwards through the heaven of heavens. The Form, on which ten thousand times ten thousand of the heavenly host gazed in adoration, as It passed higher and yet higher to the throne of God, was not the Form, on which they had gazed, when He *was the Word and was with God, and was God* (John i. 3), but the Form of the *Word made flesh*, the Form of the Word so clad in our glorified humanity, that our Manhood had become His Nature no less than the Godhead itself<sup>1</sup>.

10. **The Object of His Session.** But we are not to conceive of our Lord's session at the right hand of God as though it implied a state of inactive rest<sup>2</sup>. *If ye loved Me*, said He, *ye would rejoice, because I said, I go unto the Father* (John xiv. 28). And we have indeed reason to rejoice, for in the highest heavens He maintains not a lessened but a continued and heightened activity. *As the Father worketh even until now*, so doth He work (John v. 17). By His death and Resurrection He became not what the first Adam was, *a living soul*, but much more, *a quickening, life-giving*

non fuerat, quippe qui semper erat in cœlis et manebat in Patre, sed ubi Verbum caro factum ante non sedebat." Rufinus, in *Symb. Apost.*, c. 31.

<sup>1</sup> "To make the union with us full, He was content not to be sent alone, but to be made; and that γενέσθαι, *to be made*, so as never to be unmade more. Our manhood becoming His nature no less than the Godhead itself." Bp Andrewes, Sermon iv. *On the Nativity*.

<sup>2</sup> Martensen's *Christian Dogmatics*, p. 323. "Christian thought cannot stop at the Ascension. Christian Revelation itself beckons it farther. Christian science rigorously demands a continuity of life and energy." It is impossible to conceive that such a life and such an energy as that manifested in the Life Incarnate could be a vanished force. See Vallings, *Life of Christ*, p. 212.

spirit<sup>1</sup> (1 Cor. xv. 45). As the second Adam He not only recapitulated and represented the race before His Father, but sustained towards it the most vital relations<sup>2</sup>. "By His Ascension He was instated in the complete exercise of all the offices, and in the full enjoyment of all the privileges, belonging to Him as perfect Mediator, Sovereign King, High Priest, and Arch-Prophet of God's Church and people<sup>3</sup>. He did initially and in part exercise these functions upon earth; and a ground of enjoying these preeminencies He laid here; but the entire execution and possession of all, He did obtain by His Ascension into heaven, and by His Session there."

11. **His Office as Priest Typified.** The sacerdotal Office of our Lord received its most expressive prefiguration on the great Day of Atonement<sup>4</sup>, which was observed by the Jews as the great day of national humiliation and expiation<sup>5</sup> for the sins alike of the

<sup>1</sup> "Though His Body had a beginning from us, yet God hath given it vital efficacy, heaven hath endowed it with celestial power, that virtue it hath from above, in regard whereof all the angels of heaven adore it." Hooker, *Eccl. Pol.* v. 54. 9.

<sup>2</sup> "His heavenly life, now that He is ascended, is the expression of His perfect union with the Father,—*I am in the Father, and the Father in Me*; and it is equally the expression of His perfect being in redeemed humanity—*I am in them and the Father in me.*" Martensen's *Christian Dogmatics*, p. 322.

<sup>3</sup> Barrow's *Sermon On the Ascension*. "Three offices did God from the beginning elect to save His people by; and that by three acts—the very heathen take notice of them—(1) *Purgare*, (2) *Illuminare*, (3) *Perficere*." Bp Andrewes, *Sermon v. On the Incarnation*.

<sup>4</sup> In the Talmud it is called simply "the Day," in the Acts of the Apostles "the fast," xxvii. 9.

<sup>5</sup> Its celebration is prescribed in Lev. xvi.; xxiii. 26—32; Num. xxix. 7—11.

priests and the people<sup>1</sup>. On this day instead of the ordinary priests the high-priest alone officiated. After elaborate purification he arrayed himself not in his gorgeous robes, but in the white linen garments common to himself and the rest of the priesthood, and brought the peculiar expiatory offerings of the day, two victims<sup>2</sup> for his own order and himself, which he had purchased at his own cost, and two he-goats for the people, which were purchased out of the public treasury. Over the he-goats he cast two lots<sup>3</sup>, one<sup>4</sup> inscribed “*for Jehovah*,” the other “*for Azazel*,” and then slew the victims, which formed the priestly oblation, at the brazen altar, and completed the action of sacrifice by sprinkling the blood seven times within the dark chamber of the Holy of Holies on the Mercy seat. Then kindling the incense in the golden censer he waited till the smoke had filled the sanctuary. Having thus made expiation for himself and his own order, he slew the goat, on which the lot “*for Jehovah*” had fallen, as a sin-offering for the people, and sprinkled the blood within the Holy of Holies as he had done for the expiation of the priesthood, and as he returned purified also the Holy place, and the golden altar of Incense. Then coming forth he solemnly confessed the sins of the people over the goat<sup>5</sup>, on which the

<sup>1</sup> On the tenth of the seventh month *Tishri*, five days before the joyous feast of Tabernacles.

<sup>2</sup> A bullock for a sin-offering, and a ram for a burnt-offering.

<sup>3</sup> These in later times were placed in an urn, called *Calpi*, and the two lots, which were of exactly the same size, shape, and material, were of gold. Edersheim's *Temple Services*, p. 272.

<sup>4</sup> Καὶ ἐπιθήσει Ἀαρὼν κλήρον ἓνα τῷ Κυρίῳ καὶ κλήρον ἓνα τῷ ἀποπομπαίῳ, *emissario* Vulg., Lev. xvi. 8, = *the goat sent away* or *let loose, the scape-goat*.

<sup>5</sup> After sprinkling it according to some authorities with the blood of the slain goat “*for Jehovah*.”



lot "*for Azazel*" had fallen, and dismissed it to be led by an attendant<sup>1</sup>, laden with its awful typical burden, into a "far distant and separated land," *a land not inhabited*, where it was let loose never to be seen again<sup>2</sup>.

12. **His Office as High-Priest fulfilled.** The key to the expressive imagery of this great day in the Jewish year is supplied in the Epistle to the Hebrews<sup>3</sup>. As the Jewish high-priest passed within the veil into the Holy of Holies, so our Lord, arrayed not in the robe of His Godhead, but in the vesture of our common humanity, entered the true Holy of Holies in the highest heavens. As the Jewish high-priest, so far from completing, had only commenced the sacrificial action when he slew the appointed victims, so our Lord did not complete but only commenced His sacrificial function, when He offered up Himself on the altar of His Cross. It was rather at His Ascension that He really entered on His sacerdotal and mediatorial offices in all their completeness and significance. Then He actually passed within the veil, and wearing "the glorious scars" of His Passion lived to plead before the Father the efficacy of His atoning sacrifice. As again within the dark chamber of the Holy of Holies the Jewish high-priest continued the act of sacrifice by sprinkling the blood on the Mercy Seat and thus

<sup>1</sup> "Tradition enjoins that he should be a stranger, a non-Israelite, as if to make still more striking the type of Him who was delivered over by Israel unto the Gentiles." Edersheim's *Temple Services*, p. 278.

<sup>2</sup> Meanwhile the high priest once more bathed, and clad in his gorgeous robes re-entered the sanctuary, and offered the two rams as a burnt offering, one for himself, the other for the people.

<sup>3</sup> Chapters ix., x.

interceded for his nation, so our eternal High-Priest in that mysterious world, where our thoughts are instantly lost, still as "Man is busy for men." He still retains a perfect sense of our infirmities and of all the mystery of human pain, which He learnt on earth, and out of His perfect love, knowledge, and sympathy, He, as our Advocate, still intercedes for us, and through His Intercession our prayers<sup>1</sup> ascend to and are accepted at the Throne of Grace<sup>2</sup>. His Intercession, therefore, and Mediation are one continuous act, for He not only *was* once for all the High-Priest, but *remains* unceasingly the High-Priest, and as His High-Priesthood is eternal, so His Intercession<sup>3</sup> is the constant display before the Father and the inner repetition of the one sacrifice which He offered once for all upon His Cross (Rev. v. 6).

**13. His Office as Prophet.** Moreover with the sacerdotal He combines the Prophetic Office. As before His Incarnation He was "the Word" of the Father, Who alone ever *revealed Him*<sup>4</sup>, as during His Incarnate

<sup>1</sup> Comp. Rom. viii. 34 ; 1 Tim. ii. 5, 6 ; Heb. ix. 14, 24.

<sup>2</sup> In heaven "the marvellous tale is whispered that the Sovereign of all that infinity of glory has yet a bond of special and thrilling tenderness, that links Him with our little province in Creation." Archer Butler's *Sermons*, 1st Series, p. 191.

<sup>3</sup> "As the Lord terms the Holy Spirit His Paraclete with the disciples after His departure from the earth, so is He Himself their Paraclete with the Father; because by reason of His whole High-Priestly activity, He may be termed the 'propitiation,'—*ἱλασμός*—not for their sins only, but for those of the whole world." Oosterzee's *Christian Dogmatics*, p. 617.

<sup>4</sup> *Ἐκεῖνος ἐξηγήσατο*, John i. 18, *Ipsē enarravit*, Vulg. *He made declaration*. The absence of the object in the original is very striking. The word is constantly used in Classical writers of the interpretation of divine mysteries. Comp. the LXX. of Gen. xli. 24, where Pharaoh says to



Life He united in Himself and displayed before men all the functions of the true Prophet, so He retains, but with immeasurably increased power, the same functions now. In Him are *all the treasures of wisdom and knowledge hidden* (Col. ii. 3), and in intimate union with the Holy Spirit He illuminates, age after age, the mind of the Church in all that relates to her own prophetic functions<sup>1</sup>. As on earth He ever spoke in the name of the Father, so from His Throne in Heaven He superintends everything that relates to the development of the knowledge and wisdom of the Church, and through the ministry of His earthly representatives exercises His prophetic office by their constant preaching of His doctrine. By the operation of the Holy Spirit He brings all His words to remembrance, which are contained in the Gospels<sup>2</sup> that reveal His will, and perpetually vitalizes them with new force and power, so that they reveal continuously fresh truth and wisdom suited to the needs of different ages. Every fresh accession to the hold of the Church on the intellect of men comes, we may believe, from Him, and if the centuries that have

Joseph Εἶπα οὖν τοῖς ἐξηγηταῖς, καὶ οὐκ ἦν ὁ ἀπαγγέλλων μοι αὐτό: also Lev. xiv. 57, καὶ τοῦ ἐξηγήσασθαι ἡ ἡμέρα ἀκάθαρτον. "Thus it denotes that the knowledge of God, which Christ had as God, He set forth to men as Man, as men could bear the revelation." Westcott, *in loc.*

<sup>1</sup> "He is the one great Prophet of His Church, who sustains what He has once created, who by His Spirit and His abiding presence with His Church till the end of the world continually teaches and guards the truth and purity of her doctrine." Döllinger's *First Age of the Church*, II. 13.

<sup>2</sup> This is illustrated by the unique solemnity attached to the reading of the Gospel at the celebration of the Holy Eucharist, and by the enthroning of the Book of the Gospels at the ancient Synods of the Church. See above, p. 26, at the Council of Nicæa.

elapsed since His Incarnate life began have in any degree made progress in the apprehension of truth, and have acquired in consequence a loftier character than before, it is due to the continued activity of Him, Who is *the Light that lighteneth every man* (John i. 9), as truly now as in the earlier ages of the world.

14. **His Office as King.** But with the sacerdotal and prophetic He unites also the regal functions. As the true Melchizedek<sup>1</sup>, He is *King of kings and Lord of lords* (1 Tim. vi. 15), and is set in the heavenly regions *far above all authority and power and every name which is named, not only in this world, but in that which is to come* (Eph. i. 21). There with infinite knowledge and wisdom He is guiding the destinies of the Universe, and especially of the redeemed family of man. Slowly indeed, as we count slowness, yet surely He is directing all things to their destined end, and employing the agency of heaven and earth for the government and defence of His people. Men, indeed, “are impatient and for precipitating things,” but the Lord of nature, who is also the Lord of grace, the “Potentate of time” as well as the prevailing Mediator, “appears deliberate throughout all His operations, and accomplishes His ends by slow successive steps<sup>2</sup>.” He destroys the kingdom of sin by cancelling its guilt through the merits of His Cross. He destroys its power through the grace which He habitually bestows, and the strength which He infuses to enable the Christian to wrestle and

<sup>1</sup> Heb. vii. 1, 15.

<sup>2</sup> See Butler’s *Analogy*, Pt. II. Ch. v. “And there is,” he adds, “a plan of things beforehand laid out, which, from the nature of it, requires various systems of means, as well as length of time, in order to the carrying out of its several parts into execution.”

prevail. He destroys the kingdom of Satan by the rescue of men from his grasp, and triumphs over his devices to thwart His gracious counsels. True it is that as during His Personal Ministry on earth, so now the world shows the same strange spectacle of opposition and hindrance to His plans from the counter-powers of sin and ignorance, but we are to remember that He still reigns *as the Son of Man*. The restraint which He put upon Himself, in becoming man, did not cease with the Resurrection and the Ascension. As when upon earth, He endured the contradiction of sinners against Himself, so He still "holds back the face of His throne," and is still content, not as God, but as the God-Man, to accomplish His purposes and through men to work on the world of men<sup>1</sup>. The present warfare, which under the economy of His Mediatorial Kingdom He wages against His enemies, He wages as clad in our humanity, "restraining the attributes of His Divine Nature to allow full scope to the operation of His human nature." But we are assured that, *as He is able, so will He subdue all things unto Himself* (Phil. iii. 21), and at length even death, *the last enemy*, whom by various combats in His life He has already "worsted and weakened," shall be destroyed (1 Cor. xv. 26), and the victory, for which all creation waits, shall be completely won. Thus truly "*Christi Ascensio nostra est provectio*"<sup>2</sup>, "the Ascension of Christ is our pre-

<sup>1</sup> "That Deity of Christ," says Hooker, "which before the Incarnation wrought all things without man, doth now work nothing wherein the nature of man, which Christ hath assumed, is either absent or idle." Hooker, *Eccl. Pol.*

<sup>2</sup> Leo M. *Serm.* 73, *De Ascensione Domini*. "*Christi Ascensio nostra est provectio; et quo præcessit gloria Capitis, eo spes vocatur et corporis.*" This noble passage

ferment," and whither "the glory of the Head is gone before<sup>1</sup>, thither likewise is the hope of the Body called." For "as Christ did leave to us the earnest of the Spirit, so from us He received the earnest of the flesh," and carried it into heaven as a pledge of the final restitution of all things unto Himself when He shall reign<sup>2</sup> supreme, and all things shall be subdued under His feet.

which is read in the Roman Matins of Ascension Day is quoted by Hooker, *Eccl. Pol.* v. 45, 2.

<sup>1</sup> Comp. Heb. vi. 20, ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς. Πρόδρομος=(i) a forerunner, (ii) the fruit that is ripe and come to perfection before the rest. The first-fruits of the early figs were called πρόδρομοι, see the LXX. of Isaiah xxviii. 4. "As the early fruit doth forerun the latter fruit of the same tree, and comes to ripeness and perfection in its kind before the rest; so our Saviour goes before those men of the same nature with Him, and they follow in their time to the maturity of the same perfection." Pearson *On the Creed*, p. 487, n.

<sup>2</sup> It is worth noticing how in all those seasons which we, in common with the rest of Christendom, esteem most holy, constant reference is made to the present reign of Christ. Thus on the first Sunday in the Christian year, Advent Sunday, the collect closes with the words, "Through Him who liveth and reigneth with Thee and the Holy Ghost, now and ever." On the third Sunday in Advent, we address our Lord Himself and pray that we may be found an acceptable people in "Thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end." On Christmas Day the same form occurs, and in the Collect for the sixth Sunday after Epiphany we speak of His "Eternal and glorious Kingdom," where He ever "liveth and reigneth." And so at the beginning of Lent, on Easter Day, Ascension Day, the Sunday after Ascension Day, Whit Sunday, Trinity Sunday, we declare our belief that our Lord is living and reigning, and whenever we commit anyone to the grave we pray that God "will shortly accomplish the number of His elect and hasten His Kingdom." See *The Life of Alfred the Great* by Mr Thos. Hughes, Macmillan, 1887.

15. **Conclusion.** Thus the Ascension besides testifying to a momentous and abiding fact, the existence and activity of our exalted Lord in heaven, delivers us from two main errors, into which men are prone to fall. The first is that of losing sight of His true and perfect Godhead. "Not only when He was upon earth was His human Body a hiding of His Divine Nature, which<sup>1</sup> probed faith to the quick." It has been the trial of faith ever since. He was so completely Man that the world's great probation has always been the doctrine that He was more than man. The second error is to get rid of everything in religion that is visible and material, to make it consist only in moral principles and laws of action, and to forget that He whom we worship, and whose Name we bear is not God only but God and Man. In the heaven of heavens our Ascended Lord wears still the veil of His flesh. And we, who are so unable to comprehend a "spiritual being," and to grasp the laws of "spiritual life," are delivered from any idea of a vague abstraction, and are helped to realise the Personality of Him, Who is our Divine and yet Human Mediator and Intercessor, "a Being whom we can worship without being guilty of idolatry, nay whom we are bound to worship, if we would not be guilty of impiety<sup>2</sup>."

<sup>1</sup> See Bp Woodford's *Sermons On subjects from the New Testament*, p. 147.

<sup>2</sup> See Trench's *University Sermons*, p. 56. "It was his real support and delight to remember," says the biographer of Dr Arnold, "that in that unknown world where our thoughts become instantly lost, there is still One Object, on which our thoughts and imaginations may fasten, no less than our affections; that, amidst the light, dark from the excess of brilliance, which surrounds the throne of God, we may yet discern the gracious form of the Son of Man." Stanley's *Life of Arnold*, pp. 26, 27.

## CHAPTER VII.

### THE SEVENTH ARTICLE.

#### APOSTLES' CREED.

Inde venturus est  
Judicare vivos et mortuos.

#### NICENE CREED.

Καὶ πάλιν ἐρχόμενον μετὰ  
δόξης  
κρίναι ζῶντας καὶ νεκρούς·  
οὗ τῆς βασιλείας οὐκ ἔσται  
τέλος.

#### ATHANASIAN CREED.

Inde venturus  
Judicare vivos et mortuos.

1. **Connection.** Hitherto the Creed has been teaching us respecting the Life of our Lord on earth, His Life in the Spirit-world, and His Ascension to heaven as completing His Resurrection. But there is yet a final revelation for which we wait, and we proceed to confess that from the right Hand of God<sup>1</sup>, where He sitteth, He shall come to judge the quick and the dead.

2. **He shall come again.** Of this His second Advent our Lord often spoke when He was upon earth. Like all His revelations, His utterances respecting it were made gradually as men were able to bear them. They fall, however, more or less distinctly, into the following groups :—

<sup>1</sup> For the Greek *ἔθεν*, thence He shall come, the Latin Creeds have sometimes *inde*, sometimes *unde*.

i. *The Early Group contains*

- (a) The intimation made at Jerusalem, after the healing of the man at the pool of Bethesda, that there would hereafter be a resurrection unto *life* and unto *judgment* (John v. 29), and that the Father *had*<sup>1</sup> *committed all judgment unto the Son of Man* (John v. 22, 27) ;
- (β) That made at the close of the Sermon on the Mount when He affirms that in *that Day*<sup>2</sup> (Matt. vii. 22) not a few would claim to have done many things in His Name, to whom He would reply *Depart from me, I never knew you*<sup>3</sup> (Matt. vii. 23) ;
- (γ) That contained in the Parable of the Tares, when the Son of Man should send forth His angels and gather out of His Kingdom *all things that offend and those that do iniquity* (Matt. xiii. 41—43).

ii. *The Middle Group contains*

- (a) The intimation made immediately before the Transfiguration, when He surprised the disciples with the announcement that *the Son of*

<sup>1</sup> “*Et dedit ei potestatem et iudicium facere. Quis? Pater. Cui dedit? Filio, cui enim dedit habere vitam in semetipso, potestatem dedit ei et iudicium facere. Quia Filius hominis est. Iste enim Christus et Filius Dei et filius hominis est.*” S. Aug. *Tract. xix. in Joann.*

<sup>2</sup> Ἐν ἐκείνῃ τῇ ἡμέρᾳ, a well known Hebraism for the last day. On the great *reversal of human judgment* at the last Day see Mozley's *University Sermons*.

<sup>3</sup> Οὐδέποτε ἔγνων ὑμᾶς = I never recognized you as indeed My disciples. My Name was on your lips, but your heart was far from Me. This is a forecast into the far distant future, when it would be worth while to pretend to be a follower of the now despised Speaker. See Carr's S. Matthew *in loc.*



*Man shall come in the glory of His Father with His angels* (Matt. xvi. 27);

- (β) That given in the Parable of the watchful servants waiting for the return of their lord (Luke xii. 35—40), and of the trusty and the untrusty steward (Luke xii. 41—48);
- (γ) That uttered in reply to the Pharisees when they enquired as to the time of the coming of the Kingdom of God (Luke xvii. 20). On this occasion He compared its sudden and unexpected Epiphany to (a) the lightning flashing from the one part of heaven to the other (Luke xvii. 24); (b) to the bursting forth of the Flood in the days of Noah (Luke xvii. 26, 27); (c) to the descent of the fire-rain on Sodom and Gomorrah<sup>1</sup> (Luke xvii. 28—37).

iii. *The Final Group contains* the great discourses delivered in the Passion Week, and includes

- (a) A re-affirmation, in reply to the Apostles' questions on the mount of Olives, of His previous announcements (Matt. xxiv. 1—14);
- (β) Predictions of the preparatory coming of the destruction of Jerusalem (Matt. xxiv. 15—28);
- (γ) An indication of the signs of the Second Advent (Matt. xxiv. 29—31);
- (δ) An enforcing of the duty of watchfulness and preparation as illustrated by the Parable of the Ten Virgins, and the Talents (Matt. xxv. 1—30);
- (ε) A description of the circumstances of the Great Assize (Matt. xxv. 31—46).

<sup>1</sup> "Jesus Christ our Saviour, Who is the Divine Love Incarnate and the one offering for sin, is also for our



3. **To Judge.** The Second Advent, then, will not, like the first, involve a change in the conditions of our Lord's Personal life. The first was "in great humility." This His second Revelation will be the revelation of His present "glorious majesty" to execute judgment alike on the quick and the dead. This is His own express declaration. *Neither doth the Father, He saith, judge any man<sup>1</sup>, but He hath given all judgment unto the Son, .....and He gave<sup>2</sup> Him authority to execute judgment because He is the Son of Man<sup>3</sup>* (John v. 22, 27). Thus also S. Paul said to the Athenians on Mars' Hill, *God hath appointed a day, in which He will judge the world in righteousness by the Man whom He hath ordained* (Acts xvii. 31), and in his Epistle to the Romans he speaks of the day, when *God shall judge the secrets of men by Jesus Christ<sup>4</sup>* (Rom. ii. 16).

salvation the sternest, because the calmest and most clear-sighted, prophet of the wrath of God." Bp Wordsworth's *Bampton Lectures*, p. 203.

<sup>1</sup> Οὐδὲ γὰρ ὁ Πατήρ κρίνει οὐδένα. *For not even doth the Father, to whom this office might seem to pertain, judge any man. But the Son has received the prerogative of judgment that men may perceive His true majesty. See Westcott, in loc.* "Hominibus in iudicio non apparebit nisi Filius. Pater occultus erit, Filius manifestus. In quo erit Filius manifestus? In Forma qua ascendit. Nam in Forma Dei cum Patre occultus est, in forma servi hominibus manifestus." S. Aug. *Tract. xxi. in Joann.*

<sup>2</sup> Gave, ἔδωκεν. The tense carries us back to the Incarnation, and beyond it, beyond all time.

<sup>3</sup> Τὸς ἀνθρώπου might be rendered *because He is Son of Man.* "The prerogative of judgment is connected with the true humanity of Christ, as Son of Man, not merely with the fact that He is the representative of humanity." Westcott *in loc.*

<sup>4</sup> The eschatology of S. Paul's Epistles is both full and detailed. The second Advent is spoken of (a) as *the revelation* of the glorified Jesus, ἡ ἀποκάλυψις (2 Thess. i. 7; 1 Cor. i. 7); (b) as *His coming*, παρουσία (1 Thess. ii. 19;

4. **The quick and the dead.** Concerning the nature of this Judgment it has been revealed to us that it will extend alike to the quick and the dead. *I charge thee*, writes S. Paul to Timothy, *in the sight of God and of Christ Jesus, Who shall judge the quick and the dead, and by His appearing and His Kingdom* (2 Tim. iv. 1). And S. Peter writes of *profane men*, that *they shall render an account to Him that is ready to judge the quick and the dead*<sup>1</sup> (1 Pet. iv. 5). *I saw*, writes S. John, *the dead, both small and great, standing before the throne, and books were opened. And another Book was opened, which is the Book of Life; and the dead were judged out*

iii. 13; 1 Cor. xv. 23); (c) as His *appearing*, ἐπιφανεῖα (1 Tim. vi. 14; 2 Tim. iv. 1); (d) as His *Day*, ἡ ἡμέρα (1 Thess. v. 4; 1 Cor. iii. 13), ἐκείνη ἡ ἡμέρα (2 Tim. i. 12, 18; iv. 8), ἡ ἡμέρα τοῦ Κυρίου (1 Thess. v. 2; 1 Cor. v. 5); (e) as *sudden* like the coming of a *thief in the night* (1 Thess. v. 2), like the travail of a woman with child (1 Thess. v. 3); (f) as *inevitable* so that none shall escape (1 Thess. v. 3); (g) as heralded by the trump of an Archangel (1 Thess. iv. 16; 1 Cor. xv. 56); (h) as *attended* by an innumerable host of Saints and Angels (1 Thess. ii. 13; 2 Thess. i. 7).

<sup>1</sup> Vivos et mortuos. "Quick" denotes *living, moving*, from the A. S. *cwic*. Comp. Lev. xiii. 10; Num. xvi. 30; Ps. lv. 15; cxxiv. 3. Comp. also Chaucer's *Knight's Tale*, 157

"Not fully *quyk*, nor fully deed they were."

Shakespeare, *Hamlet*, Act v. Sc. 1,

"'Tis for the dead, not for the *quick*."

See *Bible Word-Book*, p. 393, and compare the familiar expressions "a quick-set hedge," "quick-silver," and the verb "to quicken." For other explanations of the words comp. S. Aug. *De Fide et Symb.*: "Vivos et mortuos, sive istis nominibus 'justi' et 'peccatores' significantur, sive quos tunc ante mortem in terris inventurus est, appellati sint 'vivi,' 'mortui,' vero qui in ejus adventu resurrecturi sint." *Ad Catechum.* c. xii.: "vivos qui superfuerint; mortuos qui praeceperint. Potest et sic intelligi; Vivos justos; mortuos injustos." See Pearson *On the Creed*, p. 533.

*of the things written in the books according to their works* (Rev. xx. 12).

5. **The Judge** then at this great and terrible Day will be no other than the Son of Man, whom Daniel foresaw *coming with the clouds of heaven* (Dan. vii. 13, 14). This is our Lord's own express declaration. Seated on the Mount of Olives but a few hours before His Passion<sup>1</sup> He unfolded before a select number of His Apostles the scroll of the future. From the nearer judgment about before long to befall Jerusalem He passes with the same calm certainty to describe a sterner and more awful judgment, of which the fall of the doomed City and the glorious Temple beneath their feet was a shadow. Before Him were two events, a nearer and a more distant. As He spoke, each of them belonged to the dim and uncertain future. One of them has notoriously taken place<sup>2</sup>. It is a matter of history, of which we can assign the date and the hour, and read the details in the pages of Josephus<sup>3</sup> and Tacitus<sup>4</sup>. In the latter and still future judgment He affirms that He Himself will be the prominent Actor. He will sit on the

<sup>1</sup> Matt. xxiv. 1; Luke xxi. 5.

<sup>2</sup> "Nothing is of such felt reality as what we know to be past. It has made sure of existence. No power can ever make that to be in itself doubtful or barely possible, which has already occurred. Not Omnipotence itself could make that not to have been which has been...The great event of the divine vengeance on the Jews was just as much a thing *to come* as the universal judgment of mankind, at the time the Lord spoke the parable (Matt. xxii. 11—14) that proclaims both. *Both* were then to come; both were predicted in the self-same prophecy; one has notoriously taken place; who can doubt that the other is certain?" Archer Butler's *Sermons*, Series i. p. 234; Liddon's *Advent in S. Paul's*, i. p. 21.

<sup>3</sup> Joseph. *Bell. Jud.* vi. 10, vii. 1.

<sup>4</sup> Tac. *Hist.* v. 11—13.

throne of His Glory and will be attended by bands of obedient angels. Before Him will be gathered all the nations of the earth, and He will judge them. He will proceed to discharge an office involving such spiritual insight, "such discernment of the thoughts and intents of the heart of each one of the millions at His feet, such an awful unshared supremacy in the moral world<sup>1</sup>," as was never before claimed by any in mortal form. His claim to discharge this office is the most significant and the most novel feature in the Christian doctrine of the Messiah. It could have had no origin save the declaration of our Lord Himself<sup>2</sup>. That He made the claim at all is inexplicable, unless He was indeed all that the Creeds proclaim Him to have been, at once Son of God and Son of Man.

6. **His fitness for the Office.** But it is clear that for this awful Office He unites proprieties which could not be found in any other. For though God, as God, is the Judge of all His creatures<sup>3</sup>, and therefore all the Persons in the Trinity<sup>4</sup> are concerned in this Judgment, yet is our Lord peculiarly and distinctively appointed to exercise this power. The delegation of it to Him as

<sup>1</sup> Liddon's *Bampton Lectures*, Lect. v.

<sup>2</sup> The Judge in the last Judgment is on Jewish ground nowhere the Messiah. Support was not sought even in prophecy for attributing to Him this tremendous prerogative. No citations from the Old Testament are distinctly made in connection with it. It flows entirely from Himself, and it formed part of the faith of Christians from the first. See Acts x. 42; xvii. 30, 31; Rom. ii. 16; James v. 8, 9. See Professor Stanton's *Jewish and Christian Messiah*, pp. 291, 292.

<sup>3</sup> Comp. Eccl. xii. 14; Rom. ii. 5; Heb. xii. 23.

<sup>4</sup> "The Father, Son, and Holy Ghost, in respect of the same Divinity, have the same autocratic power, dominion, and authority." Pearson *On the Creed*, p. 526.

Mediator is declared by Himself in express words. *The Father*, He saith, *hath given all judgment unto the Son* (John v. 22). And the reasons for this are apparent.

For,

- (a) All the revelations of Scripture imply that the future judgment will be transacted in a regular, public, and most solemn manner, in the face and audience of all the world, before Angels and before men. But the glorious presence of God mankind could not endure. He dwelleth in the Light which no man can approach unto, so that *no man hath seen nor can see Him* (1 Tim. vi. 16). *Thou canst not see My face*, said He to Moses, *for there shall no man see Me and live* (Exod. xxxiii. 20). As, then, the only-begotten Son, *Who is in the Bosom of the Father* alone ever *declared or manifested Him* (John i. 18) to His creatures, so to Him God hath delegated the universal and ultimate judgment of mankind.
- (β) Moreover the Son, alone of all the Persons in the Trinity, is a partaker of our Humanity, and *Son of Man* (John v. 27). To Him<sup>1</sup>, therefore, the Father hath committed this awful prerogative. And that
- (i) *In justice.*

For thus He rewards with the highest dignity over all His perfect and spotless obedience,

<sup>1</sup> "The reason why He hath committed it to Him is, *because He is, not only the Son of God, and so truly God, but also Son of Man, and so truly Man; because He is that Son of Man who suffered so much for the sons of men.*" Pearson, pp. 527, 528.

vindicates Him, Who was once condemned by those whose sins He had come to expiate<sup>1</sup>, and constitutes Him the Judge of all, Who was crucified by the creatures He had made<sup>2</sup>;

(ii) *In mercy.*

For not only is He our Redeemer and endued with perfect equity and immutable love of right; not only has He the divine faculty of searching men's hearts, so that He knows all matters of fact that ever were, and can discern the right in every case; but He alone from actual experience of human life<sup>1</sup> can possess that "exact temperament of affection toward men, which is requisite to the distribution of equal justice towards them, according to due measures of mercy and severity." Thus it is not an enemy who shall judge us, neither is it one indifferently affected towards us, it is He Who died for us upon the Cross, and Who is now our Intercessor. As the perfect human nature, which He assumed, qualified Him to be *a merciful and faithful High-Priest* (Heb. ii. 17), so it qualifies Him to be a faithful and merciful Judge<sup>3</sup>.

<sup>1</sup> "Sedebit Judex qui stetit sub judice. Damnabit veros reos, qui factus est falsus reus." S. Aug. *de Verb. Dom.* Serm. lxiv.

<sup>2</sup> On our Lord as the revealer of the Future judgment, see Bp Milman's *Love of the Atonement*, chap. xii.

<sup>3</sup> Pearson *On the Creed*, p. 542. "Hence in the language of the *Te Deum*, it is because we believe that He will come to be our Judge, that we therefore pray Him to help us His servants, whom He has redeemed with His precious Blood."

It is meet and right, therefore, that as in our nature He performed all that was requisite to save us, as in our nature He was exalted to the right hand of God to rule and bless us, so should He in glorified humanity appear to judge us, and reward every man according to the deeds done in the body.

7. **According to their works.** This judgment which He will then execute, will extend to the thoughts, words, and actions of men. For He, at Whose bar all nations will then be assembled, *knoweth what is in man* (John ii. 25). He will *bring to light the hidden things of darkness, and will make manifest the counsels of the hearts* (1 Cor. iv. 5). He will exact a strict account of *the things done in the body, whether they be good or whether they be evil* (2 Cor. v. 10), nay more for *every idle word that men shall speak* shall they have to render an account in the same day of final doom<sup>1</sup> (Matt. xii. 36).

8. **The fact of this future judgment** is thus one of the clearest revelations of the Gospel. But independently of the testimony of Scripture we are convinced of it (1) by our conscience; (2) by reflecting on God as a just God; (3) by the consent of almost all mankind.

9. **Conscience anticipates the judgment.** The faculty of conscience within the breast of man not only pronounces the words "Thou oughtest," or "Thou oughtest not," but looks back upon the actions man has done and either approves or condemns them. It tells him "he is bound to do good at all costs, even though

<sup>1</sup> Πᾶν ῥῆμα ἄργον. *Omne verbum otiosum*, Vulgate. Ἄργον from ἀ and ἔργον = (i) *useless, ineffectual*, (ii) *harmful, pernicious*.



doing good should not make him happy," and thus it proves that there is a judgment in this life. But it does more. It not only condemns man's evil actions, and allows and approves his good actions, but it looks forward, it anticipates a final vindication of its verdict<sup>1</sup>. The moral imperative it utters is felt to be a voice which has a fearful potency of its own, and which will one day assert its supremacy<sup>2</sup>. This faculty, as S. Paul affirms, bears witness even amongst heathen nations, and while it *accuses or else excuses* them (Rom. ii. 15) affirms that with its utterances the last word has not been spoken, but that it will be spoken on the day when *the secrets of men shall be judged* (Rom. ii. 16).

10. **Our sense of Justice anticipates the Judgment.** "God is, by an attribute necessary and inseparable, just, and this justice is so essential to His Godhead, that we may as well deny Him to be God, as to be just<sup>3</sup>." But as the affairs of this present world are ordered, though they lie under the disposition of Providence, they shew no sign of an universal justice. In the experience of life, the good man who does good is often unhappy, "while vice is not unfrequently salaried and crowned with rewards that are denied to virtue<sup>4</sup>." The sight of this contradiction forces the

<sup>1</sup> "If not forcibly stopped, it naturally and always, of course, goes on to anticipate a higher and more effectual sentence which shall hereafter second and affirm its own." Bp Butler's Sermon ii. on *Human Nature*; Liddon's *Some Elements of Religion*, p. 70.

<sup>2</sup> "Butler calls the spiritual faculty which issues to us its commands by the name of conscience; Kant calls it the practical reason. But both alike insist on the ultimate basis of morality being found in the voice within the soul and not in the phenomena observed by the senses." Bp Temple's *Bampton Lectures*, p. 59.

<sup>3</sup> Pearson *On the Creed*, p. 522.

<sup>4</sup> Liddon's *Some Elements of Religion*, p. 111.

conscience to infer a future judgment, in which God will shew a perfect demonstration of His justice, and, as the supreme Arbiter of human conduct, reconcile hereafter the discrepancies which exist between virtue and happiness in the present life. The voice within refuses to believe "that this moral order of things—ὁ κόσμος οὗτος—with its undiscerning confusion of good and evil, truth and falsehood, that this *present time*—ὁ αἰὼν οὗτος—with its unsolved discrepancy between the ideal and the actual, with its restless alternation of progress and declension, of rise and fall, heaving like the billows of the ocean, shall flow on for ever through a purposeless eternity, and that there is to be no final triumph of goodness and truth<sup>1</sup>."

11. **The consent of mankind anticipates it.** The universal conscience also of mankind, in regions which the Christian message has never reached, has concluded with dread forebodings that there is to be a day of final doom<sup>2</sup>. The Apostle Paul could reason before the Roman Felix not only of *righteousness and temperance*, but of *the judgment to come*, and we are told that *Felix trembled* (Acts xxiv. 25). The same Apostle addressing the polished philosophers of Athens on Mars Hill told them that *God had appointed a day in the which He would judge the world in righteousness by the Man, whom He had ordained* (Acts xvii. 31), and though the result was that some mocked at *the resurrection of the dead* (Acts xvii. 32) which he also preached,

<sup>1</sup> Martensen's *Christian Dogmatics*, p. 465.

<sup>2</sup> If it were not for this, why do men so dread to die? Why are Shakespeare's words literally true? "The weariest and most loathed worldly life that age, ache, penury, and imprisonment can lay on nature, is a paradise to what we fear of death." *Measure for Measure*, iii. 1. 130.

yet against the day of judgment none replied<sup>1</sup>. That was a principle of their own. Minucius Felix has shown that the ablest philosophers amongst the Greeks expected a future retribution. Justin Martyr asserts that all nations held this opinion<sup>2</sup>. It is not confined to the philosophical speculations of Greece<sup>3</sup> and Rome. It pervades the eschatology of all nations<sup>4</sup>. The religious systems of the ancient Egyptian<sup>5</sup>, the Hindu, and the native of Oceanica alike proceed upon this idea. Nature herself does not deny the certainty of retribution. "Her voice speaking in all nations, languages, and times, has proclaimed from pole to pole, that God shall judge His creature<sup>6</sup>." God has so constructed our nature that it demands this award as its necessary completion.

<sup>1</sup> See Pearson *On the Creed*, p. 524, and notes. "The truest-sighted intellect of intellectual Greece had already foreboded that the consequences of sin *cannot* but last beyond the grave. Where is Ardiaeus the Great? asks the spirit in Plato's vision, and is answered, 'He shall not come forth from hell for ever.'" Illingworth's *Sermons*.

<sup>2</sup> Justin Mart. *Cohort. ad Græcos*, § 1, p. 6 B. Comp. also the quotation cited by him *De Monarch.* § 3, p. 38 D; Euseb. *de Præp. Evang.* xi. 38; xii. 6.

<sup>3</sup> On the Judges of the dead amongst the Greeks see Döllinger's *Gentile and Jew*, Vol. i. p. 175.

<sup>4</sup> On the Judges of the dead among the Etruscans see Döllinger, Vol. ii. p. 3.

<sup>5</sup> In the Egyptian Ritual of the dead "the deceased is described as entering the bark of the Egyptian Charon, and crosses over to the 'Hall of the two Truths,' the goddesses of Truth and Justice. Here he finds Osiris ready at his post, attended by Anubis, 'the director of the balance,' by Horus waiting to conduct acquitted mortals to the nearer presence of Osiris, and by Thoth the great recorder, with a tablet in his hand." Hardwick's *Christ and other Masters*, p. 476; for the pleading of the soul in the hour of judgment see the quotations in Pressensé's *Ancient World and Christianity*, p. 82.

<sup>6</sup> Archer Butler's *Sermons*, Series ii. p. 348.

12. **But Revelation** alone could tell the circumstances and accessories of this great Event, and Revelation has abundantly done so. The Judge Himself has undrawn the curtain of Eternity, and shown us His own "great white throne," and described alike the procedure of His tribunal and the test He will demand. Moreover He has so ordered it that this His final Advent has had many foreshadowings, many preparatory realisations<sup>1</sup>. It is not one only but manifold. It is only partially true<sup>2</sup> that "this world's history is its judgment too." All judgments which this world's history unfolds, are merely relative and imperfect. They form points of transition from one scene to another in the long tragedy of humanity. But we still wait for the great and final judgment. Christ has not yet revealed the fulness of His power, or uttered His last word. He will however utter it in the Day, when *every eye shall see Him, and they also which pierced Him*<sup>3</sup> (Rev. i. 7).

<sup>1</sup> Martensen's *Christian Dogmatics*, p. 466.

<sup>2</sup> "In the language of the prophets, there is a continual hinting at, a more or less distinct anticipation of, a judgment beyond that immediately in view. With them, also, the frontier line between the nearer present and the distant future continually becomes indistinct; the horizon constantly widens. Beyond the eastern metropolis the sin-laden civilisation of all ages comes into view; beyond the kings of Assyria and Babylon, the evil spirit, the Prince of the power of the air; beyond the victorious Cyrus and the avenging Persians, we almost discern the form of the True King of Humanity, and of those countless Ministers of His who surround His Throne. Every judgment is a forecast of the last." Liddon's *Advent in S. Paul's*, I. 23.

<sup>3</sup> "Then the whole course of life, the life of creation, of humanity, of men, will be laid open, and that Vision will be a judgment beyond controversy and beyond appeal." Westcott's *Historic Faith*, p. 95.

13. **The Kingdom of Grace.** Thus the decisive judgment<sup>1</sup> of the world will be carried out in the presence of heaven and earth by the glorified and ascended Christ, Who will for ever determine the portion of each one summoned before Him according to their relation to Himself and His people. But the “Dies Iræ” will not be the last scene in the great drama of humanity. In place of the present world will be ushered in *a new heaven and a new earth* (2 Pet. iii. 10—12), destined to be for all eternity the seat of a perfect Kingdom of God. As nature has shared in the fall of man, so shall it share in his future glory. In this Kingdom the Son, even after the great turning-point of His Judgment, shall reign as the King of regenerated humanity, as the First-born among many brethren. At first sight this seems opposed to the words of S. Paul, where he says that when the end cometh, then shall the Son *deliver up the Kingdom to God, even the Father* (1 Cor. xv. 24). But this applies, we may believe, to His mediatorial Kingdom of grace. Over this Kingdom, as we have seen, He now presides, and reigns as the Son of Man, “holding back<sup>2</sup> the face of His throne” (Job xxvi. 9), and giving full scope to His purposes of mercy, as He did during His Incarnate life on earth. But when these purposes have reached their end, then the Kingdom of

<sup>1</sup> “History is a great drama. Every drama is a struggle between contrasts; but every drama requires a solution. Nor can the drama of history be without a solution. Divine justice must have the last word. It has long suffered men, suffered sinners, to speak. But the last word will be its own; and this word must be a word of retribution, for it is the word of a Judge.” Luthardt’s *Saving Truths of Christianity*, p. 266.

<sup>2</sup> Or *closing in* (ὁ κρᾶτῶν LXX.) *the face of His throne*, according to the Revised Version.

grace will cease, and faith will be merged in sight and hope in fruition.

14. **The Kingdom of Glory.** Moreover the Kingdom of His Glory which will then begin, shall never have an end. This is the distinct assertion of the Nicene Creed, in opposition to the opinions of those, who, like Marcellus of Ancyra, held that the regal office, including that of Judge, was committed to the Eternal Son only for a time and that He Himself, at the close of the Dispensation of grace, would cease to have a distinct personal subsistence and by consequence a distinct personal reign<sup>1</sup>. On the contrary, so far as we can gather<sup>2</sup>, in the new heavens and the new earth, He, Who has united our humanity by an indissoluble bond with His Divine nature<sup>3</sup>, will in that nature be eternally resplendent. Everlastingly will He remain the Elder Brother of the Humanity which He has redeemed. Everlastingly will He be their Guide *to lead them unto fountains of waters of life*<sup>4</sup>, and their *Lamp*<sup>5</sup>, through whom they will continue to receive, as out of an eternal Source, their light and life. Everlastingly will He abide the Bridegroom, the Head of the Kingdom

<sup>1</sup> "Being abandoned by the Logos, which was only transiently inhabiting Him." Heurtley, *Harm. Symb.* pp. 139, 140; Westcott's *Historic Faith*, p. 199.

<sup>2</sup> See Rom. viii. 29, οὗς προέγνω καὶ προώρισε συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς. *Ut sit ipse primogenitus in multis fratribus*, Vulgate.

<sup>3</sup> "Otherwise, to use the words of S. Chrysostom, He would never have deemed that nature worthy of the royal Throne, nor would He, wearing it, have been adored by all the heavenly host of Angels, Archangels, Thrones, Dominions, Principalities, and Powers." Bp Forbes *On the Nicene Creed*, p. 250.

<sup>4</sup> Ὁδηγήσει αὐτοὺς ἐπὶ ζωῆς πηγὰς ὑδάτων, Rev. vii. 17.

<sup>5</sup> Ὁ λύχνος αὐτῆς τὸ ἀρνίον, Rev. xxi. 23.

of those whom He has ransomed and perfected. All communications of blessing from the Father to His creatures will pass through the Son, and then for the first time it will be true that Christ will be present in all creation, and fill all things with His own fulness, and God will be *all in all*<sup>1</sup> (1 Cor. xv. 28).

<sup>1</sup> See Martensen's *Christian Dogmatics*, p. 484. "Cum evaserimus omnes istos mortalitatis laqueos, cum transierint tempora tentationis, cum sæculi hujus fluvius decucurrerit et receperimus illam stolam primam, immortalitatem illam quam peccando perdidimus, cum corruptibile hoc induerit incorruptionem, id est, caro ista induerit incorruptionem, et mortale hoc induerit immortalitatem (1 Cor. xv. 53, 54); jam perfectos filios Dei, ubi non opus est tentari, nec flagellari, agnoscet omnis creatura: subdita nobis erunt omnia, si nos hic subditi sumus Deo." S. Aug. in *Ep. Joan. Tract.* vii.



## CHAPTER VIII.

### THE EIGHTH ARTICLE.

#### APOSTLES' CREED.

Credo in Spiritum Sanctum.

#### NICENE CREED.

Καὶ εἰς τὸ Πνεῦμα τὸ Ἅγιον,  
τὸ Κύριον,  
καὶ τὸ ζῶσποιόν,  
τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμε-  
νον,  
τὸ σὺν Πατρὶ καὶ Υἱῷ συν-  
προσκυνούμενον καὶ συνδο-  
ξαζόμενον,  
τὸ λαλήσαν διὰ τῶν προφη-  
τῶν.

#### ATHANASIAN CREED.

Spiritus Sanctus a Patre et Filio, non factus, nec  
creatus, nec genitus, sed procedens.

1. **Connection.** Having confessed our Faith in God the Father and God the Son, we now proceed to avow our belief in God the Holy Ghost. Before this Article the Apostles' Creed repeats again the word *Credo*<sup>1</sup>, *I believe*, because of the many particulars concerning the Son and His Work of Redemption which have intervened<sup>2</sup>. The corresponding Greek word does not

<sup>1</sup> We find the word "*Credo*" before the Eighth Article in the Creed of S. Augustine given in his treatise, *De Fide et Symbolo*. See Heurtley, *De Fid. et Symb.* p. 35.

<sup>2</sup> "Ea quæ in superioribus paulo-latiùs de Christo sunt tradita, ad Incarnationis et Passionis Ejus mysterium pertinent. Quæ, dum media intercedunt Personæ Ipsius coaptata, Sancti Spiritus commemorationem paulo longius reddiderunt." Rufinus, c. 35, and see Additional Notes p. 310.

occur either in the original Nicene or the Niceno-Constantinopolitan Symbols, but was introduced into the Western form of the latter Creed.

## 2. Additions in the Constantinopolitan Creed.

The Apostles' and original Nicene Creeds simply say *I believe in the Holy Ghost*<sup>1</sup>, without any addition respecting His Personal Nature or Work. But with a view to the refutation of rising error<sup>2</sup> additions were made, as we have seen<sup>3</sup>, in the Creed adopted in A.D. 381, and He was affirmed to be *the Lord, the Life-giver*<sup>4</sup>, to have *proceeded from the Father*, and it is stated that *together with the Father and the Son He is worshipped and glorified*, and that *He spake by the prophets*.

## 3. The Presence of the Holy Ghost in the Old Testament.

It is not in the New Testament that the

<sup>1</sup> Ghost, A. S. *gast*, M. E. *gost*, *goost*, Du. *geest*, G. *geist*=*spirit, breath* as opposed to body. Hence the expression in the Catechism, "our *ghostly* enemy"=our "spiritual enemy."

<sup>2</sup> The early heresies respecting the Holy Spirit were (i) those of the Gnostics which produced the Sabellian heresy, and regarded the Trinity as the Triple Manifestation of one Person; (ii) that of Macedonius, who, developing the Arian teaching respecting the Son, held that He was a creature (*κτίσμα*), and regarded the Trinity as a union of diverse and subordinate natures. See Appendix II. p. 310.

<sup>3</sup> See above, p. 30.

<sup>4</sup> The Nicene Creed gives us a threefold aggregate or triad of attributes. We say we believe in the Spirit "which is Holy," τὸ ἅγιον, "which is Lord," τὸ Κύριον, "which is Life-giving," τὸ ζωοποιόν. The Cappadocian Creed has a similar triad, τὸ Πνεῦμα, τὸ ἅγιον, τὸ ἀκτιστον, τὸ τέλειον, "the Spirit which is Holy, which is Uncreate, which is Perfect." "We might be tempted to believe," says Professor Hort, "that the purest text of the Nicene Creed as preserved at Jerusalem itself, read καὶ εἰς ἐν πνεῦμα, τὸ ἅγιον, τὸ Κύριον, τὸ ζωοποιόν, in conformity with ἕνα θεόν, ἕνα κύριον, μίαν ἐκκλησίαν, ἐν βάπτισμα, and 1 Cor. xii. 13; Eph. iv. 4." Hort's *Two Dissertations*, p. 81 n.

existence of the Holy Ghost is first affirmed. The idea had already been developed in the Old Testament. As early as Genesis He appears hovering as a quickening power over the primeval waters (Gen. i. 2). Later He is represented as standing in a definite relation to man, striving with him and grieved on his account (Gen. vi. 3). Especially does He fill and animate noble and excellent men, as Joseph (Gen. xli. 38), Bezalel (Exod. xxxi. 3), Joshua (Deut. xxxiv. 9), and where the language of prophecy is heard, it is through His powerful influence (Num. xi. 25—30). He comes with power upon the Judges in Israel, and they accomplish mighty deeds (Judg. xiv. 6). He transforms Saul into another man (1 Sam. x. 10), and renders David a prophet of later days (2 Sam. xxiii. 2). Notably in the Psalms He is several times mentioned as the Author both of natural and spiritual life (Ps. civ. 30; cxliii. 10). In Proverbs He is revered as definitely the Spirit of Wisdom (Prov. i. 23). In the Prophets we learn to know Him as present immanently in the Godhead (Isai. lix. 19), but at the same time as promised and communicated by God to men (Isai. xlv. 3). But while the genuine prophets are recognised as anointed by Him<sup>1</sup>, His plenteous and universal distribution is reserved for later days (Joel ii. 28, 29).

4. **In the New Testament** He inspires and fills Zacharias (Luke i. 67), Symeon (Luke ii. 25), John the

<sup>1</sup> See Oosterzee's *Christian Dogmatics*, p. 280; Westcott's *Historic Faith*, pp. 104, 105, who observes that the Spirit appears in the Old Testament as (i) the creative Power of Life (Gen. i. 2; Ps. civ. 30), (ii) the spirit of heroism (Judg. vi. 34); (iii) the spirit of wisdom and insight (Exod. xxxi. 2, 3); (iv) the spirit of prophecy (Num. xxiv. 2); (v) the good, the *Holy Spirit* (Ps. li. 11; cxliii. 10).

Baptist (Luke i. 80), and it is by His operation that our Lord is born into the world (Luke i. 35), and by Him He is anointed at His Baptism (Matt. iii. 16; John iii. 34). He is there represented not as a virtue, or a gift, or a quality, but a Person, as are confessedly the Father and the Son, and such operations are ascribed to Him that can belong to none but a Person<sup>1</sup>. Thus He is called by our Lord *the Comforter* (John xiv. 26); He is said to *come* to men (John xvi. 7); to *speak* to men (Acts x. 19, 20); to *give gifts* unto men (1 Cor. xii. 8—11); to *intercede* for men (Rom. viii. 26); to *love* men (Rom. xv. 30); to be *grieved* by the actions of men (Eph. iv. 30)<sup>2</sup>.

5. **The Holy Ghost is God.** But He is not only the Personal Power of God, He is nothing less than

<sup>1</sup> It is a very powerful argument in favour of the Personality of the Holy Ghost that when His mission is described in S. John xiv. 26, the emphatic *masculine* pronoun *ἐκεῖνος* is employed. He, *ἐκεῖνος*, saith our Lord, διδάξει ὑμᾶς πάντα; He, *ἐκεῖνος*, μαρτυρήσει περὶ ἐμοῦ; He, *ἐκεῖνος*, ἐλέγξει τὸν κόσμον (John xvi. 8); He, *ἐκεῖνος*, λαλήσει ὅσα ἀκούσει (John xvi. 13); He, *ἐκεῖνος*, ἀναγγελεῖ τὰ ἐρχόμενα (John xvi. 13). He who teaches, testifies, reproves, speaks, announces, cannot be otherwise than a Person. See Pearson *On the Creed*, p. 549.

<sup>2</sup> Moreover certain personal attributes are ascribed to the Holy Ghost, which cannot be ascribed to God the Father. Thus (i) He makes intercession (Rom. viii. 27); (ii) He comes to men (John xvi. 7); (iii) He speaks, but not of Himself (John xvi. 13); (iv) He delivers what He receives from another (John xvi. 14). Now none of these acts can be ascribed to God the Father, Who is Himself the Fountain and Source of being, and therefore it cannot be true "that the Holy Ghost is said to do these personal actions, because the Person whose Spirit the Holy Ghost is, doth these actions, by and according to His own power, which is the Holy Ghost." Pearson *On the Creed*, p. 552.

God<sup>1</sup>. He is repeatedly indicated as such by Holy Scripture, and that, (i) directly and (ii) indirectly.

(a) *Directly*:—

- (1) Failure to recognise Him is placed on a parallel with failure to recognise God Himself (Acts v. 4; 1 Cor. iii. 16);
- (2) Blasphemy against Him is represented as worse than blasphemy against the Son of Man (Matt. xii. 31, 32); and to lie unto Him is to lie *unto God* (Acts v. 4)<sup>2</sup>;
- (3) Divine works such as Creation (Ps. xxxiii. 6), the new birth (John iii. 3, 8), the inspiration of Holy Scripture (2 Tim. iii. 16) are ascribed to Him.

(β) *Indirectly*:—

Divine properties are declared to be His. He is eternal (Heb. ix. 14); He is omniscient (1 Cor. ii. 10); He is omnipotent (Luke i. 35); He knoweth the deep things of God (1 Cor. ii. 11); He is all-sovereign (1 Cor. xii. 11); Divine Homage is rendered to Him in the Baptismal Formula (Matt. xxviii. 19), and in the Apostolic Benediction (2 Cor. xiii. 14).

Hence in the Niceno-Constantinopolitan Creed He is truly termed “the Lord,” that is, “Jehovah,” and in the Athanasian Creed He is described as being equally

<sup>1</sup> Pearson *On the Creed*, p. 556.

<sup>2</sup> “To lie unto the Holy Ghost is not to lie unto men, because the Holy Ghost is not man; it is not to lie unto any angel, because the Holy Ghost is not an angel; it is not to lie unto any creature, because the Holy Ghost is no creature; it is to lie unto *God*, because the Holy Ghost is God.” Pearson *On the Creed*, p. 562.

with the Father and the Son “uncreate, infinite, eternal, all-sovereign, God, and Lord.”

6. **The Giver of Life.** The same oriental Symbol goes on to speak of Him not only as Lord, that is God, but as “the Giver of Life<sup>1</sup>”—of life<sup>2</sup>, we may believe, in all its various forms.

(a) *He is the Giver of Physical life:—*

For we read that

- (i) At the Creation of the World the Spirit of God *moved upon the face of the waters*, or hovered over them (Gen. i. 2, Psa. xxxiii. 6), and awoke that order out of chaos which belonged eternally to the Word, and had been designed by Him<sup>3</sup>;
- (ii) At the new Creation of the world it was by His operation that *the Word was made flesh*

<sup>1</sup> In Rom. viii. 2, He is called τὸ Πνεῦμα τῆς ζωῆς, and in Luke xi. 20, δάκτυλον Θεοῦ, “the Finger of God.” Two words are used in Greek, *ζωή* and *βίος*. The latter denotes the lower earthly life, the former the higher divine life. If *ζωή* is sometimes used of the earthly life, *βίος* is never used of the heavenly. The former is the principle of life, *vita qua vivimus*, the latter denotes the process, the circumstances, the accidents of life in its social and physical relations, *vita quam vivimus*. Trench, *N. T. Syn.* § xxiii. p. 86 sq.; Bp Lightfoot’s *Ignatius*, vol. II. Sec. I. p. 225.

<sup>2</sup> Τὸ ζῶποισιν. This word is not a participle but an adjective. The verb ζῶποισίω, = *to make alive, to vivify*, occurs in several places in the New Testament, as John v. 21 ὁ πατήρ ἐγείρει τοὺς νεκροὺς καὶ ζῶποισί; vi. 63 τὸ πνεῦμά ἐστιν τὸ ζῶποισιν; 1 Cor. xv. 45 ὁ ἔσχατος Ἀδὰμ εἰς πνεῦμα ζῶποισιν. The adjective ζῶποισίος, *life-giving*, does not occur in the New Testament, but is often found in Ecclesiastical writers.

<sup>3</sup> “He makes the Universe to be not a dead, mechanical contrivance, but instinct with the life of the Word.” Mason’s *Creed of the Gospel*, p. 226, Ed. 2. See Kingsley’s *Westminster Sermons*, Sermon xvii. p. 211.

and conceived in the Womb of the Virgin (Luke i. 35).

- (iii) In the development of our Lord's Incarnate life He was deeply concerned, and at the Baptism He inspired and possessed in all His plenitude the Second Adam, so that He became *a quickening spirit* (1 Cor. xv. 45).

(β) *He is the Giver of Intellectual life:—*

For we find Him

- (i) Inspiring the skill wherewith Bezalel and Aholiab constructed the Tabernacle in the Wilderness (Exod. xxxi. 3);
- (ii) He supplied the wisdom wherewith Moses and Joshua were respectively enabled to accomplish their arduous duties of directing and leading the people of Israel towards and into the Promised Land;
- (iii) "He spake by the Prophets<sup>1</sup>," and as they were moved and inspired by Him, so they wrote (2 Pet. i. 21);
- (iv) On the day of Pentecost He came down from heaven upon the Apostles *like a mighty wind* (Acts ii. 2), "giving them both the gift of divers languages and also boldness with fervent zeal constantly to preach the Gospel unto all nations<sup>2</sup>."
- (v) Afterwards He strengthened the Churches which they founded with manifold gifts, as *the*

<sup>1</sup> Or as S. Cyril more fully expresses it τὸ ἐν νόμῳ καὶ προφήταις παλαιᾷ τε καὶ καινῇ διαθήκῃ λαλῆσαν. *Catechesis Quarta*. Comp. Symb. Lugdun. apud S. Irenæum, τὸ διὰ τῶν προφητῶν κεκηρυχὸς τὰς οἰκονομίας καὶ τὰς ἐλεύσεις. See Appendix I.

<sup>2</sup> Proper Preface for Whitsunday.



*word of wisdom, the word of knowledge, healings, the working of miracles, prophecy<sup>1</sup>, discernings of spirits, divers kinds of tongues, and the interpretation of tongues, dividing to each one severally even as He would* (1 Cor. xii. 6—11).

(γ) *He is the Giver of Spiritual Life:—*

But it is especially in the Christian Church and the Souls of its members that He carries on His operations as the Quickener, the Life-giver. For as *the Holy Spirit*<sup>2</sup>

- (i) He imparts the original spark<sup>3</sup> of the spiritual fire within us ;
- (ii) He quickens and requickens it, rekindling it by His grace ;
- (iii) He inspires us with holy desires, and prompts us to good counsels (Eph. v. 9) ;
- (iv) He “prevents,” or goes before us, “that we may have a good will, and works within us when we have that good will” (Rom. viii. 14) ;
- (v) He renews us unto repentance (Heb. vi. 6) ;
- (vi) And, if we thwart not His gracious influences by persistence in wilful sin, He “sanctifieth us and all the elect people of God.”

7. **The Procession of the Spirit.** The first person in the Blessed Trinity is, as we have seen<sup>4</sup>, the sole

<sup>1</sup> Προφητεία was a gift not of *prediction* but of *inspired preaching*, *prædicandi*, not *prædicendi*. Comp. Acts xiii. 1 ; xix. 6 ; 1 Cor. xi. 4 ; 1 Thess. v. 20.

<sup>2</sup> He is Himself *the Holy Spirit*, because He is (i) **Eternal** and **Uncreated Holiness** ; (ii) the source of all holiness ; (iii) because it is His particular office to make us holy by making us partakers of the fruits of our Lord's redemption.

<sup>3</sup> Hence the exhortation of S. Paul τὸ Πνεῦμα μὴ σβέννυτε, *quench not the Spirit*, 1 Thess. v. 19.

<sup>4</sup> See above, p. 50. Thus the three properties at-

Fountain of all being, created and uncreated. The source of His Life is in Himself. The source of the Life of the Son is His Eternal generation from the Father<sup>1</sup>, for He is "neither made nor created but begotten." The source of the life of the Holy Ghost is in the Father and the Son, and His characteristic is *procession*, He "is neither made, nor created, nor begotten, but proceeding<sup>2</sup>."

8. **He proceedeth from the Father**, for He is called *the Spirit of the Father* (Matt. x. 20); He is represented as *sent by the Father* (John xiv. 26); He is described as *given by the Father*; and in express words it is said that *He proceedeth from the Father*<sup>3</sup> (John tributed to the three Persons are these, ἀγεννησία to the Father, γέννησις to the Son, and ἐκπόρευσις to the Holy Ghost. Pearson *On the Creed*, p. 573, n.

<sup>1</sup> "Pater est Vita in Semetipso, non a Filio; Filius est Vita in Semetipso sed a Patre."

<sup>2</sup> The Greek verb for to proceed is ἐκπορεύεσθαι = *exire, progredi, to go forth*. It occurs several times in the Gospels, as Matt. iii. 5; Mark x. 46; Luke iv. 22 &c. It is specially used of the Holy Spirit in John xv. 26, τὸ πνεῦμα τῆς ἀληθείας ὃ παρὰ τοῦ Πατρὸς ἐκπορεύεται, *qui a Patre procedit* Vulg. It occurs several times in the Apocalypse, as Apoc. iv. 5; xi. 5; xix. 21; xxii. 1, but only once in the writings of S. Paul, viz., Eph. iv. 29, πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω, *omnis sermo malus ex ore vestro non procedat* Vulg.

<sup>3</sup> Παρὰ τοῦ Πατρὸς ἐκπορεύεται. The preposition παρὰ here used = *from, from the side of*, is that which is habitually used with the verb to come forth to denote the Mission of the Son, as John xvi. 27 Ἐγὼ παρὰ τοῦ Πατρὸς ἐξῆλθον; xvii. 8, παρὰ σοῦ ἐξῆλθον. The reference, then, here is to the temporal Mission of the Holy Ghost, and not to the eternal Procession. This is clear from the fact that in the Creeds the phrase is uniformly "which proceedeth out of," τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον, where ἐκ defines the source, and the Greek fathers, who apply this passage to the eternal procession, instinctively substitute ἐκ = *out of*, for παρὰ = *from*, in their application of it. See Westcott, *in loc*.

xv. 26). This last declaration is made by our Lord Himself in that discourse which predicted the descent of the Comforter upon the Apostles, and has accordingly been confessed in terms by every portion of the Universal Church.

9. **He proceedeth from the Son.** Further, in the Western Latin recension of the Nicene formula He is said to proceed from the Son<sup>1</sup>. The passages used in support of this position are the following :—

- (α) He is called *the Spirit of Christ*<sup>2</sup> (Rom. viii. 9);
- (β) He is described as *sent by the Son* from the Father<sup>3</sup> (John xv. 26);

- <sup>1</sup> i. The addition of the words *Filioque* was made in the sixth century, perhaps as early as the fifth, in Spain, and was recited at the Council of Toledo, A.D. 589, which was summoned to give emphasis to the national renunciation of Arianism.
- ii. In A.D. 809, it was sanctioned by a Council held by Charles the Great at Aix-la-Chapelle, and he requested Pope Leo III. to order its introduction generally. Leo refused on the ground that he had no right to alter anything in the *Symbolum*.
- iii. In A.D. 1014 Rome gave way under the importunity of the Emperor Henry II. and admitted the Creed with the *Filioque* clause into the Liturgy.
- iv. After the Conquest of Constantinople by the Crusaders the controversy became more keen, and Innocent III. demanded of the Greeks the now Papally sanctioned addition.
- v. In A.D. 1274 the second Council of Lyons was held with a view to compromise, but it was a failure.
- vi. In A.D. 1439 a reunion was accomplished at the Council of Florence, but it had no lasting success.

See Hagenbach's *History of Doctrines*, i. 371; ii. 204; Döllinger's *Remarks at the Second Bonn Conference*, p. 19; Lumby's *History of the Creeds*, p. 86.

<sup>2</sup> Ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκί, ἀλλ' ἐν πνεύματι, εἴπερ Πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν· εἰ δέ τις Πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ.

<sup>3</sup> Ὅταν δὲ ἔλθῃ ὁ Παράκλητος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ Πατρὸς.

(γ) He is actually *bestowed by the Son* upon the Apostles<sup>1</sup> (John xx. 22).

Hence we learn that while He is termed the Spirit of the Father, He is also termed *the Spirit of Christ*; while He is described as *sent by the Father*, He is also described as *sent by the Son*; while He is represented as *given by the Father*, He is also represented as *given by the Son*.

10. **His relation to the Son.** Moreover the Scriptures seem to intimate that there is a special relation between our Lord and the Holy Spirit :

Thus,

(a) When, at Jerusalem on the last day of the Feast of Tabernacles, Our Lord said *If any one thirst, let him come unto Me and drink*, and spoke of *rivers of living water* issuing forth from him that believed on Himself, S. John tells us that He said this *of the Spirit*, which they who believed on Him were to receive, but not as yet, *for the Spirit was not yet given*<sup>2</sup>, *because Jesus was not yet glorified* (John vii. 38, 39). Here the Evangelist clearly teaches that though Christ Himself had received the Spirit in His fulness (John iii. 34), and though the Spirit operated through Him in His people (John vi.

<sup>1</sup> Here it is the Son who saith to the Apostles on the evening of the first Easter Day λάβετε Πνεῦμα ἅγιον.

<sup>2</sup> Οὐπω γὰρ ἦν Πνεῦμα, ὅτι ὁ Ἰησοῦς οὐπω ἐδοξάσθη. *Nondum enim erat Spiritus datus, quia Jesus nondum erat glorificatus* Vulg. There is no article in the original as neither is there any in John i. 33, οὗτός ἐστιν ὁ βαπτίζων ἐν Πνεύματι Ἁγίῳ, and in xx. 22, as quoted above. The absence of the article indicates an operation, or manifestation, or gift of the Spirit rather than the personal Spirit. The Spiritual life, in the strict sense of the word, was not yet.

- 36), yet His bestowal as the Paraclete depended on Our Lord's glorification<sup>1</sup>;
- (β) When after His resurrection the Saviour rejoins the Apostles, He by an incommunicable act of breathing<sup>2</sup> bestows upon them a gift of the Holy Spirit, whom He has received from the Father (John xx. 22);
- (γ) Again after the marvellous effusion of the Spirit on the Day of Pentecost, S. Peter traces it to the fact that Jesus being *exalted to the right Hand of God, and having received the Spirit from the Father*, had *poured forth* that which his hearers saw and heard (Acts ii. 33). He thus regards the Holy Ghost as bestowed by the Father upon men, but as coming to them through Christ.
- (δ) Once more we are told that in the course of his second Missionary journey, S. Paul having been divinely forbidden to preach the word in Roman Asia, endeavoured to pass into Bithynia, but *the Spirit of Jesus*<sup>3</sup> suffered them not (Acts xvi. 7, 8);
- (ε) Lastly S. Paul writing to the Romans says, *If any man have not the Spirit of Christ, he is none of His* (Rom. viii. 9), and addressing the

<sup>1</sup> The Spirit was in the fulness of the Divine Nature, but not in that personal relation with the Church and with the believer which followed on the exaltation of the Saviour." Westcott's *Historic Faith*, p. 105. See Meyer on John vii. 39, 40.

<sup>2</sup> Τοῦτο εἰπὼν ἐνεφύσησε. *Hoc cum dixisset, insufflavit* Vulg. "Insufflando significavit Spiritum Sanctum non Patris solius esse Spiritum, sed et Suum." S. Aug. *Tract. cxxi. in Joann.*

<sup>3</sup> Τὸ πνεῦμα Ἰησοῦ, Acts xvi. 7, with  $\aleph$ ABCDE. Vulg. *Spiritus Jesu*. Hence the Acts of the Apostles has been called "the Gospel of the Spirit." Westcott's *Historic Faith*, p. 106.

Galatians, he says, *Because ye are sons, God sent forth the Spirit of His Son into our hearts, crying, Abba, Father*<sup>1</sup> (Gal. iv. 6).

These passages tend to establish a special relation between the Holy Spirit and the Son in His glorified Humanity.

### 11. He proceedeth from the Father and the Son.

We conclude, therefore, in reference to the relation of the three Persons in the Trinity, that (i) the Father is the only efficient Principle, to whom all things owe their existence; (ii) that of Him the Son is eternally begotten; (iii) that from Him<sup>2</sup> and the Son the Holy Spirit proceeds. But, repudiating the heresy of a second Principle within the Divine Unity, we do not understand that the Spirit proceeds from the Son, as from a Source *independent* of the Father<sup>3</sup>, or that He

<sup>1</sup> Ἐξαπέστειλεν ὁ Θεὸς τὸ Πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ἡμῶν, κράζον, Ἀββὰ ὁ Πατήρ. Comp. Philip. i. 19, ἐπιχορηγίας τοῦ Πνεύματος Ἰησοῦ Χριστοῦ, and 1 Pet. i. 11, τὸ ἐν αὐτοῖς Πνεῦμα Χριστοῦ.

<sup>2</sup> "He proceedeth from the Father, ὡς ἐκ πηγῆς τῆς Θεότητος, as the beginning, the cause, the Fountain of God-head," S. John of Damascus *De recta sententia*, n. 1, as adopted at the *Second Bonn Conference*, 1875. This S. Augustine expressed by the word *principaliter*, when he says that the Spirit proceeds from the Father *principaliter*, as from the source of Deity.

<sup>3</sup> The Greek Church in the interest of the *Monarchia* of the Father, maintains the single procession from the Father *alone*. By the expression "ex Patre Filioque procedit," we mean, that He proceeds from the Father as from the source of Deity, and from the Son as from the Eternally Begotten One, whose substance is one with that of the Father. The phrase in the Athanasian Creed, "Spiritus Sanctus a Patre et Filio, non factus, nec creatus, nec genitus, sed procedens," is sufficiently general to include the two senses in which the Holy Spirit proceeds (i) from the Father, and (ii) from the Son. Liddon's *Introd. to Second Bonn Conference*, p. xxxviii. n.

issues forth from the Father, *without coming through* the Son<sup>1</sup>. Hence whatever Christ doth now in His Church, which is His Body, He does through His Spirit, who sustains a special relation to Him, and bore a special part in His conception in that Humanity which He now for ever retains glorified in heaven. Thus the Holy Spirit is in a peculiar sense *the Spirit of Jesus* (Acts xii. 7), and we believe that, while He proceeds, as we have seen, from the Father and the Son, He is mysteriously the Bond<sup>2</sup> of Union between the First and the Second Persons in the Adorable Trinity, and is, as some of the Latin Fathers expressed it, the “*Vinculum Trinitatis*”<sup>3</sup>.

12. **Who with the Father and the Son together is worshipped and glorified.** Moreover, with the First and Second Persons in the Trinity the Spirit is worshipped and glorified, and will be so for ever and ever. As He hath the same essence, divinity, and majesty as the Father and the Son, so in the heaven of heavens He receives all honour, adoration, and worship from the heavenly hosts in their various orders, while they never cease the song of praise, *Holy, Holy, Holy, Lord God Almighty, which was, and which is, and which is to come*<sup>4</sup>. And while this glorious Hymn is unceasingly repeated by

<sup>1</sup> “The Holy Spirit proceeds from the Father through the Son. Comp. S. John of Damascus *De Hymno Trisag.*, n. 28: Πνεῦμα τὸ Ἅγιον ἐκ τοῦ Πατρὸς διὰ τοῦ Υἱοῦ καὶ Λόγου προῖον. This proposition was admitted by the Greeks at Florence, with only five dissentients, to be equivalent to the Western formula.” Liddon’s *Introduction*, p. xxxiv.; Mason’s *Faith of the Gospel*, p. 204.

<sup>2</sup> The “*Osculum Patris et Filii*.” See Bp Forbes *On the Nicene Creed*, p. 262.

<sup>3</sup> He is the μέσον τοῦ ἀγεννήτου καὶ γεννητοῦ καὶ δι’ Υἱοῦ τῷ Πατρὶ συναπτόμενον. See the quotations in the *Second Bonn Conference*, Article vi. p. 104.

<sup>4</sup> Comp. Isaiah vi. 2 with Rev. iv. 1--8.



the choirs of heaven, the worship of earth echoes back that of the celestial regions. The Name of the Blessed Spirit is united with that of the Father and the Son in the Baptismal Formula (Matt. xxviii. 19), in the Apostolic Benediction (2 Cor. xiii. 14), in the *Te Deum*, at the close of every Psalm as recited in every Church of Christendom, and in every invocation of the Triune Name. And what is rendered now by way of homage and worship in heaven and on earth shall be unceasingly offered through all the ages of eternity.

**13. The Holy Spirit the Teacher.** Thus the Spirit shares with the Father and the Son all homage, glory, and adoration. We may now turn to the consideration of some of His special offices. And first *He is the Teacher*. He is *The Spirit of Truth* (John xiv. 17), and as such it is His office to *take of the things of Christ*, and *shew them to the members of His mystical Body*. *He shall take of Mine*<sup>1</sup>, said our Lord, *and declare it unto you* (John xvi. 14). And this He does and has been doing in the successive ages of the Church. He recalls to the mind of the Church all that Christ has said, and teaches men what the disciples could not bear to hear while Christ was personally with them. Little by little He has been bringing home to men Christ and the things of Christ<sup>2</sup>. Little by little He enlight-

<sup>1</sup> Ἐκ τοῦ ἐμοῦ λήψεται, καὶ ἀναγγελεῖ ὑμῖν. The original verb suggests, as distinguished from δέχεσθαι, the notion of activity and effort on the part of the recipient, just as He "*guides*" men into all the truth, who follow His leading. He does not tell His message without effort on their part. See Westcott on John xvi. 13, 14.

<sup>2</sup> "The Spirit weans Christian thought from too exclusive an attention to the outward, and concentrates it upon the inward features of the Life of Christ." Liddon's *University Sermons*, Series i. p. 317.

ens them, and gives them a living apprehension of what before was hidden<sup>1</sup>. He makes the Son known by gradual revelation in His full majesty<sup>2</sup>, taking now this fragment and now that of His glory and perfections<sup>3</sup>, and declaring them unto men. Thus *in many parts and in many fashions* (Heb. i. 1) He is gradually fitting them, if they will submit to be guided by Him, for a full and perfect knowledge of the truth, and of Him, Who is *the Truth* (John xiv. 6).

14. **The Holy Spirit the Advocate.** Moreover He is *the Paraclete*<sup>4</sup>, and as such discharges the double function of (1) *an Advocate* and (2) *a Comforter* or

<sup>1</sup> Döllinger's *First Age of the Church*, i. p. 239.

<sup>2</sup> This emphatically He did during the age of the Councils and at the formation of the Creeds.

<sup>3</sup> "The voice of the Spirit shewed to S. Philip, to S. Peter, to S. Paul the widening limits of their teaching," Westcott's *Historic Faith*, p. 106; Bp Lightfoot's *S. Paul and the Three. Commentary on the Galatians*.

<sup>4</sup> Παράκλητος is found in the New Testament only in the writings of S. John. In his Gospel it occurs four times, xiv. 16, 26; xv. 26; xvi. 7; in his Epistles once, 1 Ep. ii. 1. (i) The double translation of "Advocate" and "Comforter" dates from Wiclif's Version. The latter word seems to have been formed directly from the verb "to comfort." Comp. Wiclif's version of Eph. vi. 10, *be ye comforted*, ἐνδυναμοῦσθε, *comfortamini*, from the Latin *confortare*; and Phil. iv. 13, "I may alle thingis in him that *comfortith* me;" Isaiah xli. 7, "and he *comfortide* hym with nailes," where the E. V. translates "and he *fastened* it with nails." (ii) The Classical usage is clear and denotes one "called to the side of another," to counsel, support, or aid by pleading his cause. This sense, giving the idea of *an Advocate*, who pleads, convinces, and convicts in a great controversy, alone satisfies the passage in 1 John ii. 1, and those in the Gospel also. It was the Greek Fathers who gave the word an active sense = "encourager," "comforter." Παράκλητος διὰ τὸ παρακαλεῖν, S. Cyril, *Cat.* xvi. 20, and so most of the later Greek Fathers. See Suicer, sub voc. Παράκλητος.

*Strengtheners.* It is a large part of the duty of an Advocate to convince and convict. And it is the special office of the Holy Spirit to *convict the world of sin, of righteousness, and of judgment*<sup>1</sup> (John xvi. 8), and this He has been doing and is doing. He convicted the generation that *slew the Lord of Glory* of their sin against Him<sup>2</sup>, of His perfect righteousness<sup>3</sup>, and of His judgment, through His death, of the prince of this world<sup>4</sup>. Ever since He has been bringing home more and more to the souls and consciences of men the true nature of sin as contrasted with the absolute righteous-

<sup>1</sup> Ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως. *Arguet mundum de peccato, et de justitia, et de judicio*, Vulg. "The Greek word implies, more distinctly than the English does according to modern usage, that the persons in whom the conviction is to be wrought have resisted it. This however is always an adjunct of the sense in the Scriptural use of the word, as here S. Paul says that a bishop should *be able to convince the gainsayers*, τοὺς ἀντιλέγοντας ἐλέγχειν, Titus i. 9." Hare's *Mission of the Comforter*, Vol. i. p. 38.

<sup>2</sup> "De peccato quidem, inquit, quia non crediderunt in Me. Hoc enim peccatum quia solum sit, præ cæteris posuit: quia hoc manente cetera detinentur, et hoc discedente cetera remittuntur." S. Aug. *Tract xcv. in Joann.* "The world, acting through its representatives, had charged Christ as a sinner (John ix. 24), and they were just on the point of giving sentence against '*the prince of life*' (Acts iii. 15), as a malefactor (John xviii. 30). This the Spirit was to reveal and reprove." Westcott on John xvi. 8.

<sup>3</sup> Righteousness, δικαιοσύνη, only occurs here in S. John's Gospel. In his first Epistle it occurs ii. 29; iii. 7, 10. The word is here used in its widest sense as the fulfilment of the absolute idea of righteousness in relation both to God and man. Westcott *in loc.*

<sup>4</sup> Περὶ κρίσεως ὅτι ὁ ἄρχων τοῦ αἰῶνος τούτου κέκρται, quia princeps hujus mundi jam judicatus est, Vulg. "He in whom the Spirit of the world was concentrated had been judged at the very moment and in the very act, by which he appeared to common eyes to have triumphed."

ness of Christ, with the judgment already accomplished upon the author of sin, and with that to be finally accomplished hereafter. The very word "sin" has already acquired a depth of meaning such as it never had in the ages before the Advent, and the Voice which was heard in the Sermon on the Mount<sup>1</sup> has been reverberating through the centuries, passing into laws, passing into proverbs, passing into doctrines, but never passing away. This Voice, as convicting of sin, has not indeed exercised that influence on the lives and actions of men which it ought to have exercised. But without doubt it has exercised an influence such as was never known before the Christian Era, and has gone far to foster a national conscience and to deepen a sense of individual responsibility. Moreover the most civilized nations of the world have become familiar with the idea of a righteousness before well-nigh unknown, and with the scrutiny of a future judgment extending to all the details of life, to neglect of talents entrusted, to sins of ignorance and frailty, of which the historian and biographer take no note, and which have no perceptible influence on society. And the result has been that ideas respecting individual duty and individual responsibility, which the noblest intellects of antiquity could barely grasp, have become "the truisms of the village school, the proverbs of the cottage and the alley<sup>2</sup>." This "conviction" of the world has not ceased and will not cease.

15. **The Holy Spirit the Comforter.** Again, as the Paraclete, He is not only "the Advocate," but "the Comforter," "the Strengtheners." He strengthens and sustains the members of Christ's Church here on earth

<sup>1</sup> See especially Matt. v. 21, 22; 27, 28; 43.

<sup>2</sup> Lecky's *History of European Morals*, Vol. II. p. 3.

by upholding them amidst their afflictions and distresses, and whereas they know not what to pray for as they ought, He helpeth their infirmity<sup>1</sup>, and makes intercession for them *with groanings which cannot be uttered*<sup>2</sup> (Rom. viii. 26). Our Lord, indeed, as the Mediator and Intercessor, prays for us independently of ourselves. The Holy Spirit as the "other" Advocate<sup>3</sup> prays in us when we pray<sup>4</sup>. He prompts us to pray, and if only we lay the wood in order, He will come down upon the sacrifice of our prayers, and a sweet-smelling savour will rise up before God.

16. **The Holy Spirit the Sanctifier.** But once more as *the Spirit of Holiness* (Rom. i. 4), He is the Author of gradual sanctification to the individual believer. Man cannot of himself turn to God, with his moral faculties weakened and disordered by the common sinfulness of the race. But the Holy Spirit proceeding from the crucified and glorified Son of Man, imparts to men, as the principle of a new life, the true power to abolish sin, and forms in them a godly life.

<sup>1</sup> Συναντιλαμβάνεται τῇ ἀσθενείᾳ ἡμῶν, Rom. viii. 26. The singular is the better reading. The verb denotes to share a burden or burdens with one with a view to easing him. Εἰπέ αὐτῇ, says Martha to our Lord respecting Mary, ἵνα μοι συναντιλάβηται, Luke x. 40.

<sup>2</sup> Στεναγμοῖς ἀλαλήτοις, *gemitibus inarrabilibus*, Vulg. "The Holy Spirit makes entreaty to God for us in those unuttered yearnings which the Searcher of hearts recognises as the breathing of His own Spirit, and therefore the expression of His own will." Dr Vaughan *in loc.*

<sup>3</sup> "The intercession of the Spirit does not take place in the heavenly sanctuary, like that of the glorified Christ (Heb. vii. 25). It has for its theatre the believer's own heart." Godet, *Comm. on Romans*, II. p. 102.

<sup>4</sup> Ἄλλον Παράκλητον δώσει ὑμῖν, τούτεστιν, ἄλλον ὡς ἐμέ. S. Chrysost. on John xiv. 16. "*Rogabo enim*, inquit, *Patrem, et alium Advocatum mittet vobis, Spiritum veritatis.*" Tertull. *adv. Prax.* cap. 9.

He worketh in us both *to will and to do*<sup>1</sup>, and the fruit of His indwelling is *love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance*<sup>2</sup> (Gal. v. 22), for He cleanses<sup>3</sup> and enlightens the feelings, understanding, and will<sup>4</sup>. But His power does not act forcibly<sup>5</sup>. He does not irresistibly control men. He allows for the free determination of their wills. And man can make the gracious influence of the Spirit *a savour of life unto life or of death unto death* (2 Cor. ii. 16). By lack of watchfulness, by lazy neglect of offered graces and help in the Christian life, we can retard the Spirit's work; we can *quench* the divine light He kindles within us<sup>6</sup>; we can resist Him when He prompts us to pure and holy deeds; we can *grieve* Him, when He would take up His abode in the temples of our souls<sup>7</sup>; we can provoke Him to wing His everlasting flight, when He would abide with us for ever. Against such conduct S. Paul utters vigorous warnings. And they would do well to take heed to his words, who would have the Blessed Spirit "in all things direct and rule their hearts"<sup>8</sup>.

<sup>1</sup> Ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν, Phil. ii. 13.

<sup>2</sup> Or *self-control*, ἐγκρατεία, including *self-denial* and *self-restraint*.

<sup>3</sup> *As many as are led* (ἄγονται) *by the Spirit of God, they are the Sons of God.* Rom. viii. 14. *Led*, not *driven*.

<sup>4</sup> Comp. 1 Cor. vi. 11.

<sup>5</sup> "The sanctification of man's whole being radiates from the sanctification of his inmost self-consciousness, involving the self-dedication to God of that imperishable centre of life, of that 'I,' which is at the root of all feeling and all thought, which is each man's true, indivisible, inmost self." Liddon's *University Sermons*, Series i., p. 340.

<sup>6</sup> 1 Thess. v. 19, Τὸ πνεῦμα μὴ σβέννυτε.

<sup>7</sup> Eph. iv. 30, Μὴ λυπεῖτε τὸ πνεῦμα τὸ Ἅγιον.

<sup>8</sup> Collect for the Nineteenth Sunday after Trinity.

## CHAPTER IX.

### THE NINTH ARTICLE.

#### APOSTLES' CREED.

Sanctam Ecclesiam Catho-  
licam,  
Communione Sanctorum.

#### NICENE CREED.

Εἰς μίαν, ἁγίαν, καθολικὴν,  
καὶ ἀποστολικὴν Ἐκκλησίαν.

### PART I.

#### THE HOLY CATHOLIC CHURCH.

1. **Connection.** In the last Article we were speaking chiefly of the action of the Holy Spirit on individual witnesses to His power amongst the Chosen People. Since the Resurrection and Ascension of our Lord He has bestowed His grace more abundantly and more universally, not so much on select individuals, as on humanity at large, through a corporate Society<sup>1</sup>. This Society is called the Church, and hence the Ninth Article of the Eastern and Western Creeds naturally passes on to speak of this great sphere of the Spirit's operation, and the Apostles' Creed defines the Church as "Holy" and "Catholic," to which the Nicene Creed adds the words "One" and "Apostolic."

<sup>1</sup> "As the Son did not reveal Himself fully until He became man in the act of His Incarnation, so the Spirit did not fully manifest Himself until He came not only as a temporary visitor, but as taking up a permanent abode and forming an abiding union with mankind, until He has become the Spirit working in Christ's Kingdom." Martensen's *Christian Dogmatics*, p. 332.



2. **The Word Church** is represented in the New Testament by the Greek *Ἐκκλησία*. This word originally denoted an assembly of persons at Athens called out from the rest by the voice of a herald<sup>1</sup> for the purpose of legislation<sup>2</sup>. In the sense of an assembly or congregation it is often used in the Septuagint Version of the Old Testament to describe the entire Israelitish nation<sup>3</sup>, which was called out by God from the rest of the world to bear witness to His Unity, to preserve His laws, to keep alive the hope of redemption, and to exhibit the pattern of a people living in righteousness and true holiness.

3. **As adopted by our Lord.** This term was adopted by our Lord, and He used it for the first time, when, in reply to S. Peter's memorable confession *Thou art the Christ, the Son of the living God*, He said *Thou art Peter, and upon this Rock I will build my Church, and*

<sup>1</sup> See Pearson *On the Creed*, Art. ix. p. 592.

<sup>2</sup> The English word *Church* comes into our language, and all the Teutonic languages, from the Greek *Κυριακόν*, *δῶμα* being understood, = *the Lord's House*. In middle English it is *chirche*, *chireche*, in A. S. *cyrice*, *cirice*, late *circe*, whence E. *kirk*. The Icelandic *kirkja*, G. *kirche* are borrowed from the A. S. For the word *Κυριακός* compare 1 Cor. xi. 20 *κυριακὸν δεῖπνον*, Rev. i. 10 *ἐν τῇ κυριακῇ ἡμέρᾳ*. The non-Teutonic nations derive their word for Church from the Greek *Ἐκκλησία*, as French *Église*; Italian *Chiesa*; Spanish *Igreja*. Ulfilas in his Gothic Bible uses a corruption of *ἐκκλησία*. Thus in 1 Thess. ii. 14 he has *aikklēsjōm guths* = 'churches of God.' See App. II. p. 311.

<sup>3</sup> *Εἰς τὰ ὦτα πάσης τῆς ἐκκλησίας*, Deut. xxxi. 30; *πάση ἡ ἐκκλησία Ἰσραὴλ εἰστήκει*, 3 Kings viii. 14; *εἶπε Δαβὶδ τῇ πάσῃ ἐκκλησίᾳ Ἰσραὴλ*, 1 Chron. xiii. 2; *εὐλογήσατε πάση ἡ ἐκκλησία Κύριον τὸν Θεόν*, 1 Chron. xxix. 20. Thus also S. Stephen says of Moses that he was *ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρήμῳ μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος αὐτῷ ἐν τῷ ὄρει Σινᾶ*, Acts vii. 38.

*the gates of Hades*<sup>1</sup> *shall not prevail against it*<sup>2</sup> (Matt. xvi. 18). He thus spoke of its structure as a thing then future. But He prepared for its manifestation during all the years of His public ministry. He selected and trained His twelve Apostles as its foundation stones. He instituted Holy Baptism as the sacrament of initiation into it. He ordained the Holy Eucharist as the bond of union between Himself and its members. He purchased it for Himself *with His own Blood* when He died on Calvary (Acts xx. 28). After His Resurrection He bade His Apostles invite members into it not from one nation only, like the Jews, but from the whole world (Matt. xxviii. 19, 20). Ten days after His Ascension He bestowed upon it the Holy Spirit with His gifts of power, knowledge, and utterance, and

<sup>1</sup> Πύλαι ᾗδου = *portæ inferi* Vulg. The expression symbolises the power of the unseen world, especially of death. Comp. Rev. i. 18, καὶ ἔχω τὰς κλεῖς τοῦ θανάτου καὶ τοῦ ᾗδου.

<sup>2</sup> Σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι ᾗδου οὐ κατισχύσουσιν αὐτῆς. Here the word is used in its widest sense as denoting the *entire community of the redeemed, the Church universal*. Comp. Acts ii. 47, Ὁ κύριος προσετίθει τοὺς σωζομένους τῇ ἐκκλησίᾳ. As regards the promise to S. Peter, "We may indeed say that not Peter, but the Faith, and the knowledge of the Faith, is the Rock on which the Lord builds His Church; but the Church cannot be established by the Faith or the knowledge of the Faith *in abstracto*; it cannot be built up by such impersonal instruments...The Church, as such, could not have been founded save by particular men, in whom the Holy Spirit who pervaded all, attained the great and most personal revelation. As the believing Peter, prompt to confess his Lord, stood at that moment before Him as the representative of the Apostles, the Saviour designates him *the rock* of the Faith; and thus expresses the value and importance of what was personal and distinctive in the character of His Apostles as furthering the establishment of His Church." Martensen's *Christian Dogmatics*, pp. 342, 343.

through the preaching of S. Peter added to it upwards of three thousand souls, who were admitted into membership with it by the initiatory Sacrament, which He Himself had ordained <sup>1</sup> (Acts ii. 41).

4. **Spread of the Church.** Though small at first like the grain of mustard seed, to which our Lord compared it, the Church gradually spread from Jerusalem to Samaria, thence to Galilee, and thence to the furthest parts of the Roman Empire. As it spread, the word "Church" was applied (a) sometimes to the whole collective body of Christians scattered throughout the world (Eph. v. 23)<sup>2</sup>; (β) sometimes to a community of Christians in a particular town or country, as Jerusalem (Acts viii. 1), Antioch (Acts xiii. 1), Ephesus (Acts xx. 17), Thessalonica (1 Thess. i. 1), Corinth (1 Cor. i. 2); (γ) sometimes to a single body of Christians meeting or living in a private house as that of Prisca and

<sup>1</sup> But our Lord also designated the Church which He was about to found by another name. He called it a "Kingdom," He spoke of it sometimes as "the Kingdom of God," sometimes as "the Kingdom of heaven." By which title we find it indicated 36 times in the Gospel of S. Matthew alone. Though this Kingdom *was not of this world* (John xviii. 36), yet the thrilling language of prophecy predicted that it should be set up upon earth, and *break in pieces* all other Kingdoms that had preceded it (Dan. ii. 44); that all peoples, nations, and languages shall become its servants, and *kings should be its nursing fathers, and queens its nursing mothers* (Isai. xlix. 23). Moreover the last of the Apostles, S. John, heard in vision the seventh angel sounding his trumpet, and the announcement made, *The Kingdom of the world is become the Kingdom of our Lord, and of His Christ; and He shall reign for ever and ever* (Rev. xi. 15).

<sup>2</sup> Comp. 1 Cor. x. 32, ἀπρόσκοποι καὶ Ἰουδαίοις γίνεσθε καὶ Ἑλλήσι καὶ τῇ ἐκκλησίᾳ τοῦ Θεοῦ: Acts xx. 28, ποιμαίνειν τὴν ἐκκλησίαν τοῦ Θεοῦ ἣν περιποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου: Eph. v. 24, ἡ ἐκκλησία ἐν Χριστῷ Ἰησοῦ.

Aquila (Rom. xvi. 5), that of Nymphas (Col. iv. 15), or that of Philemon (Philem. 2). Obscure, however, originally as was the outward form of the Society, the record of its spread presents us with one of the most unique facts in history<sup>1</sup>. Gradually, unceasingly, it has been expanding. "It came as a brook from a river, and as a conduit into a garden...and lo the brook became a river, and the river became a sea." This is simply a statement of what has taken place, as certainly as the growth of the Roman Empire. Whatever we think of it, there it is—a phenomenon, a great fact in history.

5. **The State.** There is only one thing in the world, it has been remarked<sup>2</sup>, that can be compared to this wonderful Society, and that is the State. The State, under whatever form<sup>3</sup>, whether Republican or

<sup>1</sup> "Boileau says somewhere that the Church is a great thought which every man ought to study. It would be more practical to say that the Church is a great fact which every man ought to measure." Liddon's *Bampton Lectures*, p. 120. "There does not exist upon earth a second institution similar in every respect to this; its ideal even, in that large extent in which it is conceived in the Scriptures of the New Testament, which is increasingly realized in the course of the ages, had never risen before the spirit of any individual teacher or founder of a religion. The schools of the Greek philosophers comprised only a few pupils; the brotherhood of the Pythagoreans did not long survive its founder; the republic of Plato remained a dream; the Theocracy established by Moses dwindled after the Babylonian exile; the circle of the Baptist's disciples dragged on with difficulty their insignificant existence; the Christian Church stands alone, and incomparable, and rises supreme above every storm." Oosterzee's *Christian Dogmatics*, p. 700.

<sup>2</sup> See the Paper on the *Christian Church* by the Dean of S. Paul's and the quotation there made from Burke's *Reflections on the French Revolution*; *Oxford House Papers*, No. xvii. pp. 10, 11.

<sup>3</sup> "Whether Republic or Monarchy, whether Democracy or Aristocracy, whether in China or Japan, or in England, America, or Germany." *Ibid.* p. 11.

Monarchical, is a marvellous phenomenon. It is the home of powerful ideas, which become living and practical by being embodied in human convictions. Similarly the Church, so far as it is a human Society, is the home and refuge of the great ideas, which the Incarnation, Death, Resurrection, and Ascension of our Lord poured upon the world. As human Society "keeps up its great ideas—justice, liberty, patriotism, veracity, the family tie, respect for law, in the organized State," so the Christian Society<sup>1</sup> keeps up its great ideas—"its hold and reliance on the unseen, its standards of character and life, its obligations, its memories, its hopes, its relation to God, its personal allegiance to Christ, in an organized and undying body, the Christian Church<sup>2</sup>."

6. **The Church Visible and Invisible.** The Church thus founded is at once *Visible* and *Invisible*. This is involved in the very Article of the Creed we are considering. We do not say *I see*, but *I believe in One Holy Catholic Church*<sup>3</sup>.

(i) *The Church is Visible,*

(a) So far as being a Society she externally witnesses to herself, and acts on the world of men<sup>4</sup>;

<sup>1</sup> "The Church is always a visible Society of men." Hooker, *Eccl. Pol.* iii. 1. 14. "A Society without ideas is an impossibility; it can no more live without ideas than a man can breathe without air. The Society of Red Indians or South Sea islanders lives by ideas as much as Society in London or Paris—'Ideas are the strongest things in men.'"

<sup>2</sup> See *Oxford House Papers*, No. xvii. pp. 15, 16.

<sup>3</sup> "We do not esteem that which our eyes behold, but that which she secretly is, to be her very nature." Luthardt's *Saving Truths*, p. 176.

<sup>4</sup> "The Holy Church throughout the world is manifested in and acts through what is called in each country the Church visible." Newman's *Parochial Sermons*, iv. p. 178.

- (β) So far as she occupies a position of prominence, and is "a City set on a hill" which cannot be hid;
  - (γ) So far as she has an order of living men ministering her means of grace ordained by Christ Himself.
- (ii) *The Church is Invisible,*
- (a) So far as Christ, her Head, is invisible;
  - (β) So far as she is a visible Society invested with invisible privileges<sup>1</sup>;
  - (γ) So far as she includes not only those now living upon earth, but the far greater "multitude which no man can number," who have departed this life and are at rest, and whom God hath knit together in one communion and fellowship with the living members of Christ's mystical Body<sup>2</sup>.

7. **Attributes of the Church.** The first attribute of this visible body with invisible privileges is Unity. The Church is "One." This Unity consists in the fact that (i) All members of the Church are baptized by one

<sup>1</sup> Thus also Christ's Kingdom is *visible*, so far as it is in the world, even as His disciples are in the world (John xvii. 11). It is *invisible*, so far as its King is in heaven, and it does not derive its origin or support from earthly forces. Comp. our Lord's answer to Pilate, John xviii. 36.

<sup>2</sup> "Baptism admits not into a mere visible Society, varying with the country in which it is administered, Roman here, and Greek there, and English there, but *through* the English, *or* the Greek, *or* the Roman porch into the one invisible company of elect souls, which is independent of time and place, and untinctured with the imperfections or errors of that visible porch by which entrance is made." Newman's *Parochial Sermons*, iv. p. 176.



baptism into one Spirit<sup>1</sup>; (ii) all are made partakers of one Faith and one Hope of their calling<sup>2</sup>; (iii) all have one ever-abiding Head Jesus Christ, to whom they are united by one Spirit<sup>3</sup>; (iv) and all thus become one in their *One God and Father*<sup>4</sup>. The Church is the living Body of Christ, Who eternally lives in her<sup>5</sup>, and eternally fulfils His promise, *Lo, I am with you all the days, even unto the end of the world*<sup>6</sup> (Matt. xxviii. 20). The various

<sup>1</sup> Eph. iv. 4, "Ἐν σῶμα καὶ ἐν πνεῦμα, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν.

<sup>2</sup> Eph. iv. 5, Μία πίστις, ἐν βάπτισμα.

<sup>3</sup> Eph. iv. 5, Ἐς Κύριος.

<sup>4</sup> Eph. iv. 6, Ἐς Θεὸς καὶ Πατὴρ πάντων.

<sup>5</sup> "Nations and kingdoms have disappeared from the earth; the Church has remained. She saw the last days of the Roman Empire; she stood at its grave and bestowed upon it a passing blessing. She stood at the cradle of the German Empire, and has taken her share in the varied events which have befallen it; she accompanied it upon its pilgrimages and crusades, and assisted in the arrangement of its domestic relations; she saw the days of its greatness, shared its days of tribulation, and has survived its downfall...She has suffered losses, but she has also made conquests. Where in Asia Minor and Northern Africa there were formerly flourishing Churches, the Crescent and barbarism are now triumphant. But she has gained the nations of the future—the west of Europe and the countries of the West. She has experienced many attacks; but she remains the anvil on which all hammers have been broken." Luthardt's *Saving Truths*, pp. 164, 165.

<sup>6</sup> "Our Lord has promised to be with His Church *even unto the end of the world*, but He has not promised to be always present in the same degree or the same way. He is not with us as He was with the Apostles, in that they were 'full of the Holy Ghost,' and they spake as 'moved by the Holy Ghost,' so that what they spake were the words of God, and have been ever since a fountain of truth to the Church of Christ, such as no words, since spoken through men, are or can be. He has been with the Church since in different degrees, according to her faithfulness." Bp Forbes *On the Nicene Creed*, p. 289.



branches of the Vine extend throughout the whole world, but they derive their life from Him, Who in His glorified Humanity is the One Source of quickening and hallowing Power.

8. **This Unity** of the Church is under the present order of things a matter of faith<sup>1</sup>. We believe in this Unity as a reality in spite of all appearances to the contrary, and in spite of the schisms and heresies, with which this supernatural Society has been rent asunder. We believe that in spite of this division and imperfection, the life once imparted to the Church is still flowing on, and that He, from whom she derives her life, is slowly but certainly revealing Himself through her in many parts and in many fashions, till at length her many and various members shall *become*<sup>2</sup> *one flock*<sup>3</sup>, even as there

<sup>1</sup> "That Church of Christ, which we properly term His Body Mystical, can be but one; neither can that one be sensibly discerned by any man, inasmuch as the parts thereof are some in heaven already with Christ, and the rest that are on earth, albeit their natural persons be visible, we do not discern under this property, whereby they are truly and infallibly of that body." Hooker, *Eccl. Pol.* III. 1. 2.

<sup>2</sup> Ἐνῆσονται μία ποίμνη, εἰς ποιμήν, John x. 16. Not one *fold*, but one *flock*. "That which 'is' in the eternal counsel and truth of things 'becomes' in human history, and this stage by stage and not by one complete transformation." Westcott *in loc.*

<sup>3</sup> *Flock*. Such is the true rendering of ποίμνη. The old Latin texts read *ovile*, *grex*. Cyprian gives the same. S. Augustine in this passage reads *ovile*, *ovile* without remark, and so does the standard text of the Vulgate. Luther rendered it "one flock," and so did Tyndale and Coverdale. "Other sheep I have, saith our Lord, which are not of this (i.e. the Jewish) fold (αὐλή, *ovile*), them also I must lead ('lead' is better than 'bring,' of these I must 'openly assume the guidance'), and they shall hear My voice, and they shall become (being united in one bond of fellowship) *one flock* (*grex*), *one Shepherd*."

is *one Shepherd* (John x. 16). For our Lord in His last high-priestly prayer does not pray that His disciples may be *kept in such unity as they already possessed*, but that the Eternal Father would keep them in His Name, in order that they *might be One* in a higher unity<sup>1</sup>, even as the Father and Son are one (John xvii. 11). And while S. Paul exhorts the Christians of Ephesus to be zealous in keeping *the Unity of the Spirit*<sup>2</sup> *in the bond of peace*, on the other hand he speaks of a future attainment of a truer Unity of faith, and of a more perfect and a deeper knowledge of the Son of God, of reaching in fact *the measure of the stature of the fulness of Christ*<sup>3</sup> (Eph. iv. 13).

9. **Holy.** The next attribute of the Church is that she is *Holy*. As in the natural body the perfection of the head leads us to anticipate a corresponding perfection in the members, so the Church being one body in Christ, must of necessity partake of His holiness, to whom it is joined. And the express reason, according to S. Paul, why He loved the Church and gave Himself for it, was that He might *sanctify and cleanse it* (Eph. v. 26). Now the Church is Holy, not because every one of the members thereof is holy, for in this mortal life the tares will ever be mingled with the

<sup>1</sup> The figures employed in Holy Scripture to set forth the Unity of the Church are (i) the *Body* (1 Cor. xii. 14—27); (ii) the *Vine* (John xv. 1—9); (iii) *A Kingdom* (Matt. xii. 25); (iv) *A flock* (John x. 16); (v) *A temple* (Eph. ii. 20—22).

<sup>2</sup> "The Holy Spirit is present in every office exercised in His Name; He regenerates, He confirms, He absolves, He consecrates, He ordains, He preserves the truth, He teaches those who will receive it." Bp Forbes *On the Nicene Creed*, p. 290.

<sup>3</sup> Ἐς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ, *in mensuram ætatis plenitudinis Christi* Vulg.

wheat<sup>1</sup> (Matt. xiii. 30), the grain with the chaff (Matt. iii. 12), the good fish with the bad (Matt. xiii. 47), the sheep with the goats<sup>2</sup> (Matt. xxv. 32). But the Church *as a Body* is holy, (a) first in respect to her Head, and (β) secondly in respect to the object for which she was founded.

10. **The Holiness of the Church.** The Church is holy

(a) *In respect to her Head,*

Because she was originated by, is united to, receives life from<sup>3</sup>, is ruled by<sup>4</sup>, and is the mystical Body of Christ, Who is *the Holy One*<sup>5</sup> (Eph. v. 29—32).

(β) *In respect to the object of her foundation,*

Because she was founded to carry on a perpetual war against sin<sup>6</sup>, to put down evil, to beget,

<sup>1</sup> See Hooker, *Eccl. Pol.* iii. 1. 8.

<sup>2</sup> Our Lord sets forth the mixed character of the Church under other figures, as those of a Marriage-feast with guests worthy and unworthy (Matt. xxii. 10); a Vine with fruitful and unfruitful branches (John xv. 1); and S. Paul compares it to a great House, in which are vessels, not only of gold and silver, but also of wood; some to honour and some to dishonour (2 Tim. ii. 20).

<sup>3</sup> Comp. John xv. 5, Ὁ μένων ἐν ἐμοί, καὶ γὰρ ἐν αὐτῷ, οὗτος φέρει καρπὸν πολύν.

<sup>4</sup> Heb. iii. 6, Χριστὸς ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ.

<sup>5</sup> Comp. Mark i. 24, Ὁ ἅγιος τοῦ Θεοῦ; Acts iii. 14, ὑμεῖς δὲ τὸν ἅγιον καὶ δίκαιον ἡγνήσασθε.

<sup>6</sup> "The Church is absolutely faultless as regards her principle and beginning; absolutely faultless as regards her final aim; but in the interval between these extremes, in her historical and free development, her relative fallibility lies. Having the world within her pale as well as without—the divine Spirit being united in her with sinful humanity, her development is not absolutely but only relatively perfect." Martensen's *Christian Dogmatics*, p. 350.

exhibit a pattern of, and increase holiness in the world, and to form a community of persons showing forth the praises of Him Who came that He might *redeem us from all iniquity, and purify to Himself a peculiar people zealous of good works* (Titus ii. 14).

Therefore our Ascended Lord has given to the Church the means of sanctification which she possesses—holy Sacraments, holy laws, holy teaching<sup>1</sup>. And hence while the history of the Church is, on the one hand, the history of wonderful achievements, of splendid victories, of marvellous recoveries<sup>2</sup>, and, on the other hand, of inconceivable perversions, of deep and shameful disgraces, of terrible shortcomings<sup>3</sup>, yet her true aim,

<sup>1</sup> Bp Forbes *On the Nicene Creed*, p. 278.

<sup>2</sup> The spirit of recovery is a special feature of the history of the Christian Church. Following the course of Christendom from first to last, we find in Christianity “a tough, indestructible force of resistance to decay, a continual, unworn-out spring of revival, renovation, restoration, recovery, and augmented strength, which, wherever it comes from, is most marked and surprising, and which forms an essential difference between Christian society and the conditions of society before and beyond Christian influences.” Dean Church’s *Gifts of Civilization*, p. 206. “Although the Church of Christ is insured against dissolution she is not insured against vicissitudes, not even against corruption, more or less extensive.... That which is so striking in her history, making it unlike that of any other society whatever, is the power of self-restoration—so to mention it, which she has again and again developed, partially or as a whole. The tendency to dissolution has been arrested by an Inward Influence against which ordinary circumstances and causes could not prevail.” Liddon’s *Easter in S. Paul’s*, I. 221.

<sup>3</sup> See *The Christian Church* by the Dean of S. Paul’s, *Oxford House Papers*, No. xvii. p. 19, and compare Döllinger’s words, “The Church was to be the great institution for educating mankind, and was to penetrate and purify by its spirit, civil polity and right, marriage and morals, civilisation and

as a supernatural Society, is to promote holiness<sup>1</sup> amongst her members and in the world, and her language is in reference to her corporate life what S. Paul applies to his individual life, *Not that I have already obtained, or am already made perfect* (Phil. iii. 12).

11. **Catholic.** The third attribute of the Church given in the Creed is that she is *Catholic*. The word *Catholic* comes from a Greek adjective *καθολικός*<sup>2</sup>, and

science, every form of moral life, every principle and product of national and individual life and activity." *First Age of the Church*, II. 5. "I do not forget that Christian morality has been a thing of degrees and impulses, rising and falling; that it has been at times impracticably extreme and at times scandalously lax; that there have been periods when it seemed lost; that in some of its best days it has been unaccountably blind and perversely stupid and powerless, conniving at gross and undeniable inconsistencies, condoning flagrant wrong. This is true. Yet look through all the centuries since it appeared, and see if ever in the worst and darkest of them, it was not *there*, as it never was in Rome, for hope, if not for present help and remedy." Dean Church's *Lectures on the Gifts of Civilisation*, p. 191. "The history of the Roman Empire is from the first the history of a decline and fall, checked by many noble efforts and many wise counsels, but still inevitable. The history of the Christian Empire is from the first the history of a victorious progress, stayed and saddened by frequent faithlessness and self-seeking, but still certain and assured though never completed." Westcott, *The Church and the World*, p. 240.

<sup>1</sup> See Westcott's *Historic Faith*, p. 120.

<sup>2</sup> The word *καθολικός* is derived from the adverb *καθόλου* *throughout*, and that from the preposition *κατά* and *ὅλος*, *whole*. It is found some centuries at least before the Christian era, and occurs in classical and ecclesiastical writers alike. It is traceable in a treatise ascribed to Aristotle *de Plant.* II. 6, where *καθολικός λόγος* is "a universal statement." It occurs several times in Polybius, e.g. VI. 53, κ. *ἐμφασις* = *a general exposition*; VIII. 4. 11, κ. *ἱστορία* = *a universal history*. Philo also, *Vit. Moys.* III. 32, speaks of *καθολικώτερον νόμον* = *a more universal law*, and c. *Flacc.*

means *diffused throughout the whole, universal*. It occurs nowhere in Holy Scripture, and while it is found almost universally in the Eastern Creeds the title was not given to the Church in the Western Creeds till the fourth century. As used by the earliest Christian writers it denotes the "general" or "universal" Church in opposition to a particular body of Christians. Just as the resurrection of all mankind is called a "Catholic" or "general" Resurrection<sup>1</sup>, so the Church is called Catholic<sup>2</sup> or Universal, and that in respect to *Time*, *Place*, and *Teaching*.

**12. The Church Catholic in respect to Time.**  
The Church is Catholic or universal in respect to Time,

29, of καθολικωτέρα πολιτεία = *a more universal polity*, while Quintilian II. 13, 14 writes "præcepta quæ καθολικὰ vocant, id est (ut dicamus quomodo possumus) *universalia vel perpetua*." Bp Lightfoot's *Apostolic Fathers*, Vol. II. p. 310, n.

<sup>1</sup> Thus Justin Martyr, *Dial.* 82, speaks of Ἡ καθολικὴ ἀνάστασις "the general resurrection"; Irenæus, III. 11. 9, uses the expression Καθολικαὶ διαθήκαι = *universal, or general covenants*; Clement of Alexandria, *Pæd.* I. 6, speaks of Καθολικὴ σωτηρία, "universal salvation"; Tertullian, *adv. Marc.* II. 17, has the expression "Catholica bonitas," "the universal goodness" of God, and *adv. Marc.* IV. 9 speaks of Christ as the "Catholicus Patris Sacerdos," the "universal Priest of the Father." Bp Lightfoot, *Apostolic Fathers*, Vol. I. 606, and II. 311, n.

<sup>2</sup> At a later date the term "Catholic" came to have a technical meaning and to denote "orthodoxy" as opposed to "heresy." "Thus to the primary idea of extension are superadded also the ideas of doctrine and unity. But this later sense grows out of the earlier. The truth was the same everywhere, 'quod semper, quod ubique, quod ab omnibus.' The heresies were partial, scattered, localized, isolated." Thus a community in a particular city or locality could be called the "Catholic Church" in that locality, as distinguished e.g. from a Gnostic or Ebionite community there. Bp Lightfoot, *Apost. Fathers*, note on *Ign. Smyrn.* 8, Vol. II. p. 311, n.



because she has endured throughout all ages<sup>1</sup>, and is destined to endure till the end of the world. In respect to her preparatory period, she was “in the bosom of the Jewish Church like the unborn child in its mother’s womb<sup>2</sup>”; and even after the day of Pentecost the Apostles did not wish either to separate themselves or their converts from communion with the indissolubly united civil and ecclesiastical polity of Judaism. They visited the temple, and took their part in its daily services, and even the first Gentile converts when at Jerusalem might worship the true God in the Temple<sup>3</sup>. In respect to the present and future development<sup>4</sup> of the Church it is promised that *the Gates of Hades shall*

<sup>1</sup> “Caput nostrum Christus est: Corpus Capitis illius nos sumus. Numquid soli nos, et non etiam illi qui fuerunt ante nos? Omnes qui ab initio sæculi fuerunt justī, caput Christum habent. Illum enim venturum esse crediderunt, quem nos venisse jam credimus; et in Ejus fide et ipsi sanati sunt, in cujus et nos; ut esset et Ipse totius caput civitatis Jerusalem, omnibus connumeratis fidelibus ab initio usque ad finem.” S. Aug. *Enarr. in Psalm. xxxvi.* 25.

<sup>2</sup> Döllinger’s *First Age of the Church*, II. pp. 3, 4.

<sup>3</sup> “Corpus Christi est Ecclesia, non ista aut illa, sed toto orbe diffusa, nec ea quæ nunc est in hominibus qui præsentem vitam agunt, sed ad eam pertinentibus etiam his qui fuerunt *ante nos*, et his qui futuri sunt *post nos*, usque *ad finem sæculi*.” S. Aug. in Ps. lvi.

<sup>4</sup> There is an important passage bearing on this point in S. Aug. *Enarr. in Psalm. cxxxviii.* 2. “Olim est Ecclesia; ex quo vocantur sancti, est Ecclesia in terra. Aliquando in solo Abel Ecclesia erat, et expugnatus est a fratre malo et perduto Cain. Aliquando in solo Enoch Ecclesia erat, et translatus est ab iniquis. Aliquando in sola domo Noc Ecclesia erat, et pertulit omnes qui diluvio perierunt, et sola arca natavit in fluctibus, et evasit ad siccum...Cœpit esse et in populo Israel Ecclesia; pertulit Pharaonem et Ægyptios. Cœpit et in ipsa Ecclesia, id est in populo Israel, numerus esse sanctorum: Moyses et ceteri sancti pertulerunt iniquos Judæos populum Israel.”



not prevail against her, and that she shall vanquish all kingdoms that oppose her<sup>1</sup>.

### 13. The Church Catholic in respect to Place.

Secondly the Church is Catholic in respect to *place* or *extension*<sup>2</sup>. The Jewish Church was not universal. It consisted only of one nation. Its sacrifices could be offered only on one Altar, in one temple, and in one place, Jerusalem. But it was prophesied that in the seed of Abraham, Isaac, and Jacob, that is in Christ, *all nations of the earth shall be blessed* (Gen. xii. 3). And in the Psalms the Eternal Father, addressing the Eternal Son, saith, *Desire of Me, and I will give Thee the heathen for thy inheritance, and the uttermost parts of the earth for thy possession* (Ps. ii. 8)<sup>3</sup>. And in accordance with this our Lord bade His Apostles *go into all the world and preach the Gospel to every creature* (Mark xvi. 15) *and gather into His Church from every kindred and tongue and people* (Rev. v. 9) so that *their sound went forth into all lands and their words unto the ends of the world* (Rom. x. 18). Thus the Church is Catholic in respect to extension, for it "cannot be coerced or restrained within the limits or bounds of any town, city, province, region, or country<sup>4</sup>," but is dispersed and spread universally throughout the whole world, and is disseminated amongst all nations.

### 14. The Church Catholic in respect to Teaching.

But, as S. Cyril of Jerusalem remarks<sup>5</sup>, the Church is

<sup>1</sup> Comp. Psalm ii. 9—11; Isaiah lx. 12; Dan. ii. 44.

<sup>2</sup> "Καθολικῇ Græce appellatur, quod per totum orbem terrarum diffunditur." S. Aug. *Epist.* liii.

<sup>3</sup> "The Son, the Anointed King, proclaims the Father's counsel concerning Him, and His willingness to give to His anointed the kingdoms of the world. The Father's love will withhold nothing from the Son." Dean Perowne *in loc.*

<sup>4</sup> See *The Bishop's Book*, p. 54, Oxford Edition.

<sup>5</sup> S. Cyril. Hiero. *Catechesis* xviii. Καθολικῇ καλεῖται

Catholic, not only as embracing all mankind and all time, but as entrusted with all necessary truth, and commissioned to teach universally the entire body of doctrines, which men ought to believe<sup>1</sup>. To the Church is committed a Catholic Bible and a Catholic Gospel. There is no man, to whom the Scriptures and the message of the Church are not applicable. In certain respects all men are alike. All men need to know the true character of God. All have sinned. All are sensible of the existence of some profound source of external discord. All need some mode of attaining the forgiveness of their sins. All need Divine help for their restoration to God. Now the Church has entrusted to her for the healing of the nations all necessary and saving truth<sup>2</sup>, capable of application in all lands, under all forms of government, under all outward circumstances, and amidst every variety of civilisation and intellectual culture.

15. **Apostolic.** The Nicene Symbol adds another attribute beside that of "Catholic." The Church is declared to be also "Apostolic." Though this exact term is not found in the New Testament, it is implied in certain words of S. Paul in his Epistle to the Ephesians. *Ye are no more, he writes, strangers and sojourners, but*

διὰ τὸ διδάσκειν καθολικῶς καὶ ἀνελλειπῶς ἅπαντα τὰ εἰς γνῶσιν ἀνθρώπων ἐλθεῖν ὀφείλοντα δόγματα.

<sup>1</sup> "Ecclesiæ quidem prædicatio vera et firma, apud quam una et eadem salutis via universo mundo ostenditur." S. Iren. v. xx. p. 430. Hence we can understand how the word Catholic came at a later period "to connote the ideas of sound doctrine and Apostolic order, as opposed to a heretical or schismatic community." Bp Lightfoot, *Ignatius*, Vol. I. p. 605.

<sup>2</sup> Thus S. Cyril says the Church is called Catholic διὰ τὸ καθολικῶς λατρεύειν μὲν καὶ θεραπεύειν ἅπᾳ τὸ τῶν ἁμαρτιῶν εἶδος. *Catech.* xviii. 23.

ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the Apostles and prophets<sup>1</sup>, Christ Jesus Himself being the chief corner stone (Eph. ii. 20). Here, then, we have the first reason why the Church can be termed "Apostolic," as being built upon the foundation of the Apostles<sup>2</sup>. But there are other reasons also. Not only is the Church built on an Apostolic foundation<sup>3</sup>, but she also holds the doctrine of the Apostles concerning the events in our Lord's incarnate and ascended Life, and she continually sets forth<sup>4</sup> and proclaims the same through her varied Services, the recitation of her Creeds, and the teaching of her holy Seasons, and in that doctrine she remains steadfast. Moreover she is still charged with an unfailing *mission*<sup>5</sup> to the world as truly as

<sup>1</sup> The Προφήται may (i) refer to the Old Testament prophets, betokening that Christ's mystical Body includes all the Saints of the Old and New Dispensation, but more probably (ii) it refers to the προφήται of the New Testament. The omission of the Article before προφητῶν casts the two substantives together, as belonging to the same class. Comp. Eph. iii. 5, τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις; and iv. 11, καὶ αὐτὸς ἔδωκεν τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας.

<sup>2</sup> That is on the foundation which the Apostles and Prophets have laid. So Meyer, Stier, Ellicott. Ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν. Comp. 1 Cor. iii. 10, 11; 2 Tim. ii. 19; Heb. vi. 1.

<sup>3</sup> Comp. Rev. xxi. 14, and the Collect for S. Simon and S. Jude's Day.

<sup>4</sup> Comp. Acts ii. 42; x. 34; xiii. 23—40; 1 Cor. xv. 3, 4.

<sup>5</sup> Two words are used in the Gospels to describe the idea of "mission." (i) Πέμπειν simply sets forth in a general way the relation between the "sender" and "sent." Comp. John iv. 34; v. 23, 24, 30, 37; vi. 38, 39, 40, 44 &c.; (ii) Ἀποστέλλειν, the root of our word "Apostle," brings out more strongly the representative character of an "envoy," but both are used of the mission of our Lord. Comp. John iii. 17, 34; v. 38; vi. 29, 57; vii. 29 &c.

were the first Apostles. The words which our Lord addressed to the Ten on the evening of the first Easter Day, *As the Father hath sent Me, even so send I you*<sup>1</sup> (John xx. 21), are addressed by Him now to His Church, as entrusted with a Divine mission to mankind. Now, as then, the members of the Church are commissioned to carry on an occupation, "as definite as a soldier's<sup>2</sup>," of waging perpetual aggression against human ignorance and human sin, of teaching, comforting, warning, elevating human souls, and proclaiming the glad tidings of One Who, as God Incarnate, lived man's life, and died man's death, for man and for man's salvation.

16. **Conclusion.** The Church, then, has her definite Mission in the world and to the world, and in this sense beside others is "Apostolic." She is at once the Body of Christ and a great supernatural Society<sup>3</sup>, and "as the main body of the sea, being one, yet within divers precincts hath divers names; so the Catholic Church is in like manner divided into a number of distinct Societies, every one of which is

<sup>1</sup> Καθὼς ἀπέσταλκέν με ὁ πατήρ, καὶ γὼ πέμπω ὑμᾶς. Observe *hath sent, hath commissioned Me*, not merely the aorist *sent Me*. He speaks of His Mission as present and not as past. The Apostles are to carry out *His* commission, they are to receive no new one. He is ὁ Ἀπόστολος (Heb. iii. 1); they are ἀπόστολοι; they are in Him "sharing the fulness of His power"; He is in them sharing the burden of their labours. Westcott on John xx. 21, also *The Revelation of the Risen Lord*, p. 85.

<sup>2</sup> See Dean Church's *Human Life and its Conditions*, p. 127.

<sup>3</sup> "The Church is a body collective, because ~~it~~ containeth a huge multitude; a body mystical, because the mystery of their conjunction is removed altogether from sense." Hooker, *Eccl. Pol.* III. 1. 2.

termed a Church within itself<sup>1</sup>," for, as S. Augustine testifies, "the Universal Church consists of many churches<sup>2</sup>." These several branches<sup>3</sup> of the true Vine may be separated from each other by place and time. They may differ in customs and language. But they each adore the Father, the Son, and the Holy Ghost. They each confess Him in the words of the same Apostolic Faith. They each offer to Him the same holy offering, and while each prays for itself, it prays also for the rest, for "the whole state of Christ's Church militant here in earth." Thus in the history of this great visible Society with invisible powers, "the history of nations is but an episode. They perish but she lives on. They furnish the materials, and she constructs with them fresh sanctuaries for the service of her Lord<sup>4</sup>."

## PART II.

### THE COMMUNION OF SAINTS.

1. **Connection.** The Article on the Church is followed in the Apostles' Creed by the clause "The Communion of Saints." This, as we have already seen<sup>5</sup>, is wanting in all the Eastern Creeds, and in the Western Symbols expounded by S. Augustine<sup>6</sup> and

<sup>1</sup> Hooker, *Eccl. Pol.* III. 1. 14.

<sup>2</sup> *De Civ. Dei* XIII. c. 12.

<sup>3</sup> But no particular or National Church can be the Catholic or Universal Church any more than a Branch can be a Tree, or a Hand can be the whole body. See Bp Wordsworth's *Theophilus Anglicanus*, pp. 6, 7.

<sup>4</sup> See Westcott, Appendix to *Historic Faith and Social Aspects of Christianity*.

<sup>5</sup> See above, p. 45.

<sup>6</sup> "Cum dixerimus *Sanctam Ecclesiam*, adjungamus *Remissionem Peccatorum*." S. Aug. *Serm. de Tempore*, 119.

Rufinus<sup>1</sup>. Apparently it was not finally established before the close of the eighth century<sup>2</sup>, and was intended to remind us that we are not to confine the ministry of the Church to this world, but that we are to include in the whole Body of Christ the departed also, who have passed in His faith and fear behind the veil.

2. **Saints.** The word "Saints," or "holy persons," is often applied in the New Testament to the whole body of baptized Christians in a city or district, just as the entire people of Israel<sup>3</sup> are called by the prophets a *holy nation* (Ex. xxii. 31), that is, a people separated<sup>4</sup> from the rest of the world and dedicated to God's service. Thus we read of the Apostle Peter passing through all quarters, and *coming down to the*

<sup>1</sup> *In Symb. Apost.* Cap. xxxix. xl.

<sup>2</sup> Heurtley, *Harm. Symb.* pp. 145, 146. It occurs for the first time in one of the Creeds expounded by Eusebius Gallus in the Sixth Century, and after a long interval in the *Sacramentarium Gallicanum* Cent. vii. and in that of *Pirminius* A.D. 750, but can hardly be said to have come into general use before the end of the Eighth Century. "The recollections of an old Empire, the anticipation of a new Empire, stirred the souls of men in the eighth century to proclaim a personal force of undying life in the spiritual society." Westcott's *Historic Faith*, p. 259.

<sup>3</sup> "The penmen of the Old Testament do often speak of the people of Israel as of a holy nation, and God doth speak unto them as to a people holy unto Himself, because He had chosen them out of all nations of the earth, and appropriated them to Himself. Although, therefore, most of that nation were rebellious to Him which called them, and void of all true inherent and actual sanctity, yet because they were all in that matter separated, they were all, as to that separation, called holy." Pearson *On the Creed*, p. 624.

<sup>4</sup> Ἅγιοι, *sancti*. Ἅγιος is formed from the root ἅΓ, and reappears in the Latin "sac" in "sacer," "sancio," "sanciti" = "sancti." The fundamental idea of ἅγιος is separation, and, so to speak, consecration and devotion to the service of Deity. But this implied that those thus separated to God should

*saints which dwelt at Lydda* (Acts ix. 32). Again S. Paul speaks of the collection for *the poor among the saints that are at Jerusalem* (Rom. xv. 26), of *the saints in Achaia* (2 Cor. i. 1), and writes to *all the saints in Christ Jesus at Philippi* (Phil. i. 1), and at *Ephesus* (Eph. i. 1). Thus too the Apostle Jude speaks of *the faith once delivered unto the saints* (Jude 3). In each of these passages the term is applied to all who profess the faith of Christ, who are set apart or dedicated to His service, and who are therefore called to walk in holiness.

**3. The Saints on Earth.** Of such saints there are two classes. There are the saints still living, and the saints in the spirit world<sup>1</sup>. Now the living members of the Body of Christ may be, and often are, sundered from one another by divers and far-distant times and places. But “in what nation soever, or in what land soever they be<sup>2</sup>,” we believe that they have *communion* or *fellowship* with the Father<sup>3</sup>, with the Son<sup>4</sup>, with the Holy Spirit<sup>5</sup>, and with the Holy Angels<sup>6</sup>, who take

also separate themselves from the world’s defilements, and share in the purity which God requires. The Jews, as an *ἔθνος ἅγιον*, were not merely God’s inheritance, but were required to separate themselves from the abominations of the heathen nations around, and to be *ἅγιοι holy*, even as He Who called them was by the highest right of all *ἅγιος*, being essential Holiness. Comp. Lev. x. 3; Rev. iii. 7; and see Trench’s *New Testament Synonyms*, p. 316.

<sup>1</sup> Pearson *On the Creed*, p. 626.

<sup>2</sup> Nowell’s *Catechism*; Cranmer’s *Catechism*, p. 124.

<sup>3</sup> Ἡ κοινωνία ἣ ἡμετέρα μετὰ τοῦ πατρὸς, 1 John i. 3; iii. 1; see Pearson *On the Creed*, p. 626.

<sup>4</sup> Καὶ μετὰ τοῦ Υἱοῦ, *ib.* Cp. John xiv. 23; xvii. 20, 21, 23.

<sup>5</sup> Ἡ κοινωνία τοῦ Ἀγίου πνεύματος μετὰ πάντων ὑμῶν, 2 Cor. xiii. 14. Comp. Phil. ii. 1; Gal. iv. 6, 7.

<sup>6</sup> Ἀλλὰ προσεληλύθατε Σιὼν ὅρει καὶ πόλει Θεοῦ ζῶντος... καὶ μυριάσιν ἀγγέλων, Heb. xii. 22. Comp. also Matt. xviii. 10; Luke xv. 10. “Of angels we are not to consider only



delight in ministering for their benefit (Heb. i. 14). Again we believe that however scattered and sundered they may be now, they are yet knit together in one *communion* and *fellowship* with one another<sup>1</sup>. For they are all members incorporate in the same mystical Body, they are all united to the same Head, and they have all *one Faith, one Baptism, and one Hope of their calling* (Eph. iv. 4, 5).

4. **The Saints Departed.** But the earliest writers<sup>2</sup>, who mention this Article of the Creed, especially understood it to apply to the communion which the saints on earth have with the saints departed, who *have finished their course* (2 Tim. iv. 7), and have been "delivered out of the miseries of this sinful world<sup>3</sup>." In their case death, which is no more than the separation of the soul from the body, cannot sunder the mystical union, which during life existed between them and their Head<sup>4</sup>. They are not separated from the love of God, unto whom *all live* (Luke xx. 38), or from the love of Christ, Who does not cease to be their Head, what they do in regard of their own being, but that also which concerneth them as they are linked together in a kind of corporation amongst themselves, and of *society or fellowship with men.*" Hooker, *Eccl. Pol.* i. 4. 2; see Pearson *On the Creed*, p. 628.

<sup>1</sup> Ἐὰν ἐν τῷ φωτὶ περιπατῶμεν...κοινωνίαν ἔχομεν μετ' ἀλλήλων, 1 John i. 7, and Col. ii. 19. See Pearson *On the Creed*, p. 630.

<sup>2</sup> Pearson *On the Creed*, p. 630, n.; Heurtley, *Harm. Symb.* p. 146.

<sup>3</sup> See Collect in the Burial Service.

<sup>4</sup> "Death, which is nothing else but the separation of the soul from the body, maketh no separation in the mystical union, no breach of the spiritual conjunction; and consequently there must continue the same communion because there remaineth the same foundation," Pearson *On the Creed*, p. 631.

because they are removed out of our sight. As we have communion with the three Persons in the Blessed Trinity and with the Holy Angels, so have they. As we look earnestly *for our adoption, to wit, the redemption of our body*, so do they (Rom. viii. 23). As we long for the time when the final and complete victory shall at last be won (Rev. vi. 9, 10), so do they<sup>1</sup>, fellow-members with us of the same mystical Body, look for “the perfect consummation and bliss,” which they shall one day have with us “in God’s eternal and everlasting glory.”

5. **The Communion of Saints.** The author of the Epistle to the Hebrews says to the Jewish Christians of his day that they were come to *the general assembly and Church of the first-born, and to God the Judge of all, and to the spirits of just men made perfect*<sup>2</sup>

<sup>1</sup> “Though there are two worlds, there is but one kingdom of God, one Spirit of God, and one goal of the world’s development. The realm on the other side the grave cannot be completed until this earthly existence is perfected, until the Church militant has fought her fight on earth. Hence the Revelation of S. John represents the souls of those who were slain on account of their witness as weeping because their blood had not been avenged on the earth; and they are exhorted to wait until the number of their fellow-servants should be fulfilled (Rev. vi. 9—11). There must accordingly be some settled and corresponding relation between that realm and this, and the development of the world here must be manifest in its essential reality, to the consciousness of spirits in that other world.” Martensen’s *Christian Dogmatics*, pp. 463, 464.

<sup>2</sup> “The consecration of the Christian is consummated at death. So Christ speaks of His own death (Luke xiii. 32), and S. Paul of his (Phil. iii. 12) as a consecration. The righteous who died in faith before Christ’s coming, are here presented as the consecrated dead, washed in His blood; and standing round the throne of God, whence they behold their brethren’s course on earth.” Rendall *in loc.*

(Heb. xii. 23). His words are significant. He does not speak of those, who have departed hence in the faith of Christ, as separated by an impassable gulf from those, who still remain in the valley of this mortal life. He regards those living as having been brought near to *the spirits of the just made perfect*. The world, indeed, which walks by sight and not by faith, and “never allows any thing to exist but what it can touch and handle” regards the departed with a sort of pity and calls them by names “half compassionate, half contemptuous, as being insensible and but shadows, and ghosts not substances ; as though we were in light and they in darkness—we in power and influence, they in weakness—we the living and they the dead, out of sight, and out of mind<sup>1</sup>.” But the teaching of Scripture leads us to infer that those behind the veil are, in one sense, more truly alive than those who are called living and that the Church is made up of those still on earth, and of those in numbers numberless, who have ceased from their labours, and who are “at rest.” He, Who has called them to Himself, gives them this rest. But it is not the rest of a stone, cold and lifeless. As God Himself rested from all the work, which He created, and yet *worketh even until now* (John v. 17), so He, in Whom is found absolutely and perfectly “the incomprehensible union of Almighty Power with everlasting repose<sup>2</sup>,” graciously imparts to His chosen according to their capacity, what He is Himself in His fulness.

**6. Their Communion with us and ours with them.** The departed members, then, of Christ’s mystical Body have communion with the living mem-

<sup>1</sup> Newman’s *Parochial Sermons*, iv. pp. 178, 179.

<sup>2</sup> *Ibid.* p. 182.

bers of the self-same Body. With us they wait for the consummation of their bliss, and with us they look forward to the coming of Christ's Kingdom, and pray that He will be pleased to hasten it<sup>1</sup>. Moreover we have communion with them. We praise God for their victory, and bless His holy Name for their departure from this life in His faith and fear. We beseech Him to give us His grace that we may follow their good examples and together with them may be partakers of His heavenly Kingdom. Subject to the general laws of prayer we may ask for them mercy in the great Day<sup>2</sup> (2 Tim. i. 18), as S. Paul did for Onesiphorus, and we may beseech Him, Who is their Father and our Father, their God and our God, to vouchsafe to them rest, peace, refreshment, perpetual light, increasing fitness for the beatific Vision, a joyful resurrection, and a merciful judgment in the Day of Decision.

7. **Saints' Days.** In this "sure and certain hope" the Church has appointed special days for the commemoration of the Saints of God, and on "All Saints' Day" she strives to gather up in brief remembrance before Him "all the choicest deeds, the holiest lives, the noblest labours, the most precious sufferings which the sun ever saw." She commemorates "the goodly fellowship of the Prophets, the noble army of Martyrs, the Children of the Church Universal who have rested from their labours<sup>3</sup>." Such commemorations, individual

<sup>1</sup> "We turn from the living to the dead, and, as we contemplate the splendour of the heritage which they have bequeathed to us, we confess with no unworthy self-disparagement that without them we are incomplete." Westcott's *Historic Faith*, p. 248.

<sup>2</sup> Δὲ αὐτῷ ὁ Κύριος εὐρεῖν ἔλεος παρὰ Κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ, *det illi Dominus invenire misericordiam a Domino in illa die*, Vulg.; *Mason's Faith of the Gospel*, p. 367.

<sup>3</sup> Newman's Sermon for All Saints' Day, *Parochial Sermons*, ii. p. 394.

or collective<sup>1</sup>, not only "contribute to the outward splendour and dignity of our religion," not only are they "provocations to piety and everlasting records and memorials upon earth"<sup>2</sup> of the Saints of God, but they help us to understand better than we should otherwise do, the vastness of the Society we call the Christian Church<sup>3</sup>. They remind us, creatures as we are of the external and the visible, that the unseen yet living members of the mystical Body of Christ constitute by far the greater majority of its members, and that God hath "knit them together with us in one communion and fellowship." Saints' Days force us to realise that the Church on earth is but the visible portion of a great invisible whole bound altogether in the same order of supernatural life ;

"One army of the living God  
To His command we bow,  
Part of the host have crossed the flood,  
And part are crossing now."

<sup>1</sup> "It is only through Christ's servants each realising, according to his nature, his endowments, his age, his country, some feature in the Christly life, that we come to have a real sense of the fulness of His Humanity," Westcott's *Historic Faith*, p. 252.

<sup>2</sup> Hooker *Eccl. Pol.* v. lxxi. 11.

<sup>3</sup> "The many typical characters who foreshadowed Christ find their counterpart in the many saints who offer for our welcome and our study the riches of His Manhood. Nor do they in the least degree trench upon His inviolable honour. Their saintliness is wholly from Him. They are what they are, so far as we call them to mind and seek their fellowship, by His presence, He in them and they in Him. They have made His power visible; and for this we are bound to commemorate them, and their Lord through them." See Westcott's Appendix to his *Historic Faith*, p. 252, and to *Social Aspects of Christianity*, pp. 156, 157.

## CHAPTER X.

### THE TENTH ARTICLE.

#### APOSTLES' CREED.

Remissionem peccatorum.

#### NICENE CREED.

Ὁμολογοῦμεν ἐν βάπτισμα εἰς  
ἄφεσιν ἁμαρτιῶν.

1. **Connection.** The Forgiveness of Sin is an Article, which has always been expressly contained and acknowledged in the Creeds, as being a most necessary part of our Christian profession. For some ages it immediately followed the Article on the Holy Catholic Church<sup>1</sup>, and since by Baptism we are admitted into the Church, and the forgiveness of sins is signed and sealed to us in Baptism, therefore in some Eastern Creeds it was particularly expressed, *We acknowledge one Baptism for the remission of sins*<sup>2</sup>, or as S. Cyril has it more fully, *One Baptism of Repentance for the remission of sins*. The connection, then, of the Article is clear. We believe that Forgiveness of Sins is to be obtained in the Church of Christ.

<sup>1</sup> "Post commemorationem Sanctæ Ecclesiæ in ordine Confessionis ponitur remissio peccatorum," S. Aug. *Enchiridion*, Chap. lxiv.

<sup>2</sup> Πιστεύομεν εἰς μίαν καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν καὶ εἰς ἐν βάπτισμα μετανοίας, Epiphanius in *Ancorato* 120, 121. Heurtley *De Fide et Symb.* p. 18. "Credimus unum Baptisma in remissionem omnium peccatorum in sæcula sæculorum," Symb. Æthiop.

2. **Sin.** The first question which naturally arises is, What is the nature of sin which requires forgiveness? A mournful catalogue of words based on a great variety of images, is used in Scripture to describe the taint of sinfulness which man inherits from his birth. Sometimes it is set forth as *the missing of an aim or mark*<sup>1</sup>; sometimes as the transgressing of a line<sup>2</sup>; sometimes as disobedience to a voice<sup>3</sup>; sometimes as a fall or false step<sup>4</sup>; sometimes as a mistake or as ignorance of what

<sup>1</sup> Ἀμαρτία, from ἀμαρτάνειν = (1) *to miss a mark*, as of a spear thrown by a warrior, Hom. *Il.* v. 287; x. 372, (2) *to fail of one's purpose*, (3) *to err, sin*, is rare in Classical Greek, and less usual than ἀμάρτημα, but very common in Biblical Greek. It denotes not so much *sin considered as an action*, as *sin considered as the quality of an action*. The singular, as a generic idea, occurs only once in the Synoptists, viz. Matt. xii. 31, but very frequently in S. John and in the Epistles of S. Paul. Comp. John i. 29; viii. 21, 34; ix. 41, etc.; Rom. iii. 9; v. 12, 21; vi. 1, etc.

<sup>2</sup> Παράβασις, from παραβαίνειν = *to transgress, to cross a forbidden way*. Comp. Cicero, *Paradox.* 3, *Peccare est tanquam transilire lineam*. It occurs 7 times in the New Testament, of these 5 times in the writings of S. Paul; comp. Rom. iv. 15, οὐ δὲ οὐκ ἔστι νόμος, οὐδὲ παράβασις; v. 14 τῆς παραβάσεως Ἀδάμ; Gal. iii. 19 τῶν παραβάσεων χάριν.

<sup>3</sup> Παρακοή, from παρακούειν = (1) *to hear beside, to hear carelessly*, (2) *to take no heed of, to disobey*. The verb occurs in Matt. xviii. 17 only. The substantive = *disobedience*, in Rom. v. 19, διὰ τῆς παρακοῆς τοῦ ἐνὸς ἀνθρώπου; 2 Cor. x. 6 ἐκδικῆσαι πᾶσαν παρακοήν; Heb. ii. 2 πᾶσα παράβασις καὶ παρακοή. It is used in the LXX. as = the Hebrew מִרְיָה in 1 Sam. xv. 23 *rebellion is as the sin of witchcraft*; Deut. xxxi. 27 *I know thy rebellion, and thy stiff neck*; Ezek. ii. 5, 8 *a rebellious house*. Like ἀντιλογία, it denotes rebellious, disobedient, conduct towards God.

<sup>4</sup> Παραπτώμα, from παραπίπτειν = (1) *to fall beside, to slip*, (2) *to fall away*. The word denotes *a missing or falling short of a divine command, a missing and violation of right*. Comp. Matt. vi. 14 ἐὰν γὰρ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατήρ ὑμῶν ὁ



ought to have been done<sup>1</sup>; sometimes as discomfiture<sup>2</sup>; sometimes as a debt<sup>3</sup>; sometimes absolutely as disobedience to law<sup>4</sup>. The last figure is employed in the most general definition of sin given in the New Testament, *Sin is transgression of Law*. The Law of God is the rule of the actions of men<sup>5</sup>, and whatsoever is done by man, or is in man, having any contrariety or οὐράνιος; Rom. v. 15 οὐχ ὡς τὸ παράπτωμα, οὕτω καὶ τὸ χάρισμα; Gal. vi. 1 ἐὰν καὶ προλημφθῇ ἄνθρωπος ἐν τινι παραπτώματι. Thus it is used sometimes in a milder, sometimes in a most serious sense, comp. Eph. ii. 1 καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασι καὶ ταῖς ἁμαρτίαις ὑμῶν, also ii. 5; Col. ii. 13.

<sup>1</sup> Ἀγνόημα = a mistake, oversight, sin committed κατ' ἀγνοίαν not κατὰ πρόθεσιν. It occurs only once, Heb. ix. 7 αἷμα προσφέρει ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημάτων.

<sup>2</sup> Ἡττημα. This word is unknown to Classical Greek, where it assumes the form ἥττα, a defeat, as opposed to νίκη, victory. It denotes discomfiture, or being worsted in a contest. It occurs twice Rom. xi. 12; 1 Cor. vi. 7. In the latter place alone it has the sense of a fault = the Latin *delictum*. "Diminutio, defectus, ab ἥττᾱσθαι victum esse, quia peccatores succumbunt carnis et Satanæ tentationibus," Gerhard. Trench's *Synonyms*, p. 237.

<sup>3</sup> Ὀφείλημα, from ὀφείλειν = to owe, *debitum* Vulg. It occurs twice only in the N. T. Matt. vi. 12 ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν; Rom. iv. 4 οὐ λογίζεται κατὰ χάριν ἀλλὰ κατὰ ὀφείλημα.

<sup>4</sup> Ἀνομία = lawlessness, contempt of law. It denotes sin in relation to God's will and law, that which, like παράβασις, makes it guilt. Comp. Rom. vii. 13 ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἢ ἁμαρτία διὰ τῆς ἐντολῆς. It occurs 14 times in the N. Testament, but only in one of the Gospels, that of S. Matthew, where it occurs 4 times. Comp. Matt. vii. 23 ἐργαζόμενοι τὴν ἀνομίαν; xxiii. 28 ὑποκρίσεως καὶ ἀνομίας, and see Rom. vi. 19; 2 Cor. vi. 14; Titus ii. 14. Once we find παρανομία in 2 Pet. ii. 16, where the Apostle says of Balaam, he was rebuked for his own transgression, ιδίας παρανομίας. Here παρανομία = the deed of one who acts contrary to law.

<sup>5</sup> Pearson *On the Creed*, p. 636. "The same act may constitute either the sin of murder, or the heroism of a soldier fighting in his country's defence; either the sin of adultery or Christian marriage, because in the one case the

opposition to the law of God, is sin<sup>1</sup>. This original Law was first broken by Adam, through whom<sup>2</sup> *sin entered into the world and death by sin* (Rom. v. 12). Hence "the fault and corruption of the nature of every man, who is naturally engendered of the offspring of Adam<sup>3</sup>," whereby he is inclined to act contrary to the Law of God, is called *original sin*, and every yielding to this corrupt inclination, whether in thought, word, or deed, is *actual sin*<sup>4</sup>.

**3. The Scripture Doctrine of Sin.** According to the Testimony of Scripture<sup>5</sup>,

act is done in accordance with the God-given law of our being; in the other case in defiance of it." See Gore's *Hints for the Study of Theology*, p. 5, and *Sermon before the University of Cambridge*, Lent, 1889.

<sup>1</sup> Sin, A. S. *syn*, *sinn*, Dutch *zonde*; Icel. *synd*; Germ. *Sünde*. The A. S. word has lost a final *d*, and E. *sin* stands for *sind*. It is allied to the Latin *sons*, and that to the pres. part. of the Aryan root AS=*to be*. "Language regards the guilty man as the man *who it was*," Curtius.

<sup>2</sup> "Fuit Adam et in illo fuimus omnes," S. Ambrose. "In lumbis Adam fuimus." "Unusquisque homo cum primo nascitur." "In illo qui hoc fecit, quando id egit, omnes eramus," S. Augustine. See Mozley's *Lectures*, p. 142.

<sup>3</sup> See Article ix. of the xxxix. Articles. "Peccatum originis est vitium et depravatio naturae cujuslibet hominis ex Adamo naturaliter propagati." "If no man who ever lived was without sin, and not only his whole life without it, but if no man was altogether without it at any moment of his life,—if not in act or word, still in thought or some inner and latent desire and inclination of his mind;—sin is thus universal, it must be so by some *law*. And this *law* we call Original Sin; we say it is the fault and corruption of the nature of every man; that it is an inclination to evil belonging to the nature," Mozley *Lectures*, p. 137.

<sup>4</sup> Actual sin alone is *παράβασις*, and involves us in personal guilt. Original sin is *ἀμαρτία*, the missing of perfection, the defect of our nature, the cause of the old heathen proverb, *οἱ πλείονες κακοί*.

<sup>5</sup> See Bishop Bull's *State of Man before the Fall*, and *Sermons*, Vol. ii. Disc. v.; Canon Bright's *Preface to the*

I. *Sin is not*

- (a) The result of the opposition of two eternally antagonistic principles, one good and the other evil ; nor
- (β) The consequence of the fruitless action of a beneficent Being on an intractable material, eternal as Himself, limiting Him, and thwarting His power ; nor
- (γ) An essential part of the nature of man :

II. *Sin is*

- (a) The result of a subtle Tempter's power operating upon and deceiving the parent of the race ;
- (β) A perverse assertion of independence on the part of man in his relation to God ;
- (γ) An abuse of free-will, a choosing to please self rather than to please God ;
- (δ) At the root it is selfishness<sup>1</sup>.

Sin is not a *substance* or a *thing*<sup>2</sup>. It is "the fault and corruption" of man's nature. Its seat and source is in the *will*.

4. **The Transmission of Sin.** Our first parents,

*Anti-Pelagian Treatises of S. Augustine ; Hardwick's Christ and other Masters*, pp. 71, 72.

<sup>1</sup> See Julius Müller's *Christian Doctrine of Sin*, i. 140, &c., Sartorius *Doctrine of Divine Love*, Section ii. Ch. 1, "The idol which man in sin puts in God's place is none other than his own self. He makes this, his own self and its satisfaction, the highest aim of his life. The inmost nature of sin, the determining principle which runs through it in all its forms, is *selfishness*."

<sup>2</sup> "There is nothing *in itself* evil. All things that are, are God's creation and good. Evil is simply the disorder introduced into things by the perversity of creatures abusing their free-will, and asserting—what is the essence of all sin—*independence of God*." Gore's *Hints for the Study of Theology*, p. 5.

then, fell through yielding to the deceptive voice of an external Tempter, and a desire to please themselves rather than in faith and trust to obey the Divine will<sup>1</sup>. Their fall was the fall of us all. *By one man's disobedience the many were made sinners*<sup>2</sup> (Rom. v. 19), and ever since every human being, but One<sup>3</sup>, has been conceived and born in sin, and has come into the world with a nature more or less depraved and vitiated. No man starts completely afresh in the race of life<sup>4</sup>. He inherits sinful tendencies, which though he did not originate, those who went before him did, if not originate, at least let loose from restraint, and so make sinful. Sin is in the race as well as in the individual<sup>5</sup>. Each soul has its own peculiar weakness, but all are weak, and not weak only but affected by a profound internal derangement. Man recognises that he is not his true self. The literature of all nations<sup>6</sup> attests his

<sup>1</sup> In contrast with the self-will of the first Adam the second Adam distinctly says, *I came not to do mine own will but the will of Him that sent Me* (John ii. 38), and His whole life was a life of infinite self-surrender and self-sacrifice. See above, p. 111.

<sup>2</sup> Διὰ τῆς παρακοῆς τοῦ ἐνὸς ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί. "There had been in the case of Adam ἀκοή, *hearing*; a positive prohibition had sounded in his ears. But this prohibition had been for him as it were null and non-existent, παρακοή." Godet, *in loc.*

<sup>3</sup> On *Christ alone without sin* see the remarkable Paper of Professor Mozley. *Lectures and other Theological Papers.*

<sup>4</sup> On the Unity of the Human race, see Hardwick's *Christ and other Masters*, pp. 34—48.

<sup>5</sup> The race of man being bound together in organic unity, and connection of generations, sin taints the stock, and introduces into the human development a moral disorder. This order unfits men to dwell with God in the unity of perfect agreement, and makes them "children of wrath," i.e. beings whose polluted nature cannot bear the holiness of God. Gore's *Hints*, p. 5.

<sup>6</sup> "The most ancient philosophy is the Indian phi-

consciousness of some hidden source of disorder<sup>1</sup>, and its theme is again and again the sorrow of earthly existence<sup>2</sup>. Poetry, alike ancient and modern, is pervaded by a deep undertone of sadness<sup>3</sup>, and the drama does not exist of which an absolutely guiltless man is

losophy of the Vedas. Their theme is the fact of evil. The most widely spread religion is that of Buddha. Its origin is the sorrow of earthly existence. The latest philosophy of our age is that of Schopenhauer, the solitary philosopher of Frankfort. The theme of his philosophy is the sorrow of life." Luthardt's *Saving Truths of Christianity*, pp. 40, 41.

<sup>1</sup> One of the wisest of the Greeks compared his soul to a chariot drawn by two horses one white and one black, Plato, *Phædrus*, 246. Another spoke of feeling as though two souls were lodged within him. Xen. *Cyrop.* vi. 1. 41; Seneca, *Epp.* lii. Again we have the similes of (i) "the two roads," the one rugged and hard leading to Virtue, the other smooth and easy leading to Vice. Hesiod, *Works and Days*, 289—292, Xen. *Mem.* ii. 1, 21; Persius, *Sat.* iii. 56; v. 34; (ii) "the harp struck wrongly," Plat. *Gorg.* 482 c. We have also in Classical Authors sin represented now (α) as spiritual bondage, Plat. *Rep.* ix. 579 d; Xen. *Mem.* iv. 5; now (β) as the transgression of limits prescribed by virtue, Plat. *Rep.* 486 d; Phileb. 32 c; now (γ) as inflicting grievous wounds upon the soul, Plat. *Gorg.* 524 e; *Rep.* ix. 579 e; Tac. *Ann.* vi. 6; now (δ) as entailing terrible consequences in the world to come. See Ackerman's *Christian Element in Plato*, p. 59.

<sup>2</sup> "The saying which Herodotus adduces, vii. 46, that no man ever existed, who has not more than once wished not to survive the following day, has never yet been refuted." Luthardt, *Saving Truths*, p. 291.

<sup>3</sup> "Poetry is the mirror of life. Well, suppose all the sorrow were taken away from poetry, what would remain? All true poetry is sad, for life is sad." Luthardt's *Saving Truths*, p. 43. "The sweetest and truest music upon earth is always in the minor key." Greg's *Enigmas of Life*, p. 192. Compare Shelley

"E'en our sincerest laughter  
With some pain is fraught,  
Our sweetest songs are those which tell of saddest thought."

the hero<sup>1</sup>. Many voices quite independently of revelation<sup>2</sup> testify that a deep discord runs through man's

<sup>1</sup> "When the great dramatists, whether heathen or Christian, place before us a picture of human destiny, it is ever guilt which ties the knots. A guiltless hero would be no hero for a drama."—Luthardt, *Saving Truths*, p. 63.

<sup>2</sup> Thus Sophocles affirms that "it is common to all men to err,"

Ἀνθρώποισι γὰρ

Τοῖς πᾶσι λοιπὸν ἐστὶ τοῦ ξαμαρτάνειν, *Antig.* 1024.

Simonides writes that "for a man to be good is impossible and surpasses human nature,"

ἄνδρα δ' οὐκ

Ἔστιν μὴ οὐ κακὸν ἔμμεναι. *Fragm.* cxxxix. 16.

Horace says that "no one is born without vices,"

"Nam vitiis nemo sine nascitur." *Sat.* i. iii. 68.

Ovid, almost in the words of S. Paul, confesses that "he sees and approves the good, and yet ever follows what is evil,"

"Video meliora proboque

Deteriora sequor." *Metam.* vii. 18.

Lucretius paints in vivid colours the terrible penalties, which the consciousness of crime inflicts on the guilty, and describes "the guilty mind with anticipating terror applying the goad, and scorching with its blows,"

"At mens sibi conscia factis

Præmetuens adhibet stimulos terretque flagellis.

iii. 10, 12; v. 1154.

Juvenal describes the silent witness against himself, which each man bears about with him day and night,

"Nocte dieque suum gestare in pectore testem."

*Sat.* xiii. 198, and comp. lines 208—210.

"Has patitur pœnas peccandi sola voluntas.

Nam scelus intra se tacitum qui cogitat ullum,

Facti crimen habet."

With these lines compare Byron, *Childe Harold*, iv. 126,

"Our life is a false nature—'tis not in  
The harmony of things,—this hard decree,  
This *uneradicable taint of sin*."



whole being, a discord between the judgment and the will, between the will and the power to act.

5. **The ultimate Results of Sin.** The present and visible results of sin are terrible enough. But though man's breaches of the Divine Law are often registered in the body, the most fearful results are invisible. They affect his moral and spiritual being. Disastrous, however, as are the visible results of sin, the human conscience has ever anticipated that the ultimate and invisible consequences<sup>1</sup> may be still more disastrous. Experience, indeed, can tell us little upon this point, but Revelation only conspires with the universal conscience of mankind, when it utters as to these consequences words of most solemn import. When the Materialist tells us that "Nature knows no forgiveness<sup>2</sup>," and that "extirpation," and "natural and Shelley, *Queen Mab*, iii. 17.

"The Universe

In Nature's silent eloquence declares  
That all fulfil the works of love and joy,  
All but *the outcast man*."

See these last passages quoted in Professor Mozley's *Paper on Original sin asserted by Philosophers and Poets. Essays and Papers*, pp. 148—162.

<sup>1</sup> "The effects of vice in the present world are often extreme misery, irretrievable ruin, and even death; and upon putting this together it will appear that no one can say in what degree fatal the unprevented consequences of vice might be, according to the general rule of the Divine government; so it is by no means intuitively certain how far the consequences could possibly in the nature of the thing be prevented, consistently with the external rule of right, or with what is a fact, the moral constitution of nature." Butler's *Analogy*, Pt. II. Ch. v.

<sup>2</sup> "A flaw in the metal of our machinery, for which no one seems responsible, will in a moment convert the sea from a high road into a grave; the sleep of a tired official,



elimination" are the final results of evil and depraved habits, his words do not differ much from those of S. Paul, when he affirms that *the wages of sin is death*<sup>1</sup> (Rom. vi. 23).

6. **The Insufficiency of mere Regret.** But though experience cannot tell us much of the ultimate consequences of sin, it can testify to the insufficiency of mere sorrow and regret to arrest even its visible consequences. The most agonised expressions of remorse will not restore the estate which extravagance has squandered. All the tears a man shall shed will not reverse the results of thoughtless folly or misspent time. All the regret a man may express will not bring back the lost opportunity. All the utterances of self-accusation, which his lips can frame, will not cancel the results of a man's early excesses. "To reason," it has been said, "if we are honest with ourselves, the great mystery is not punishment, but forgiveness<sup>2</sup>."

too long at his post, will condemn a hundred helpless travellers to tortures or to death. The selfishness of a single statesman may plunge nations into war, and an epigram before now has lighted the fires of revolution. Everywhere the same stern law operates and infinitesimal transgressions produce infinite results." Illingworth's *Sermons*, p. 51.

<sup>1</sup> Τὰ γὰρ ὀψώνια τῆς ἁμαρτίας θάνατος. From ὀψων = fish (Num. xi. 22, LXX.) or meat (Tobit vii. 9) comes ὀψώνιον = provisions given in remuneration for services, either generally (see 2 Cor. xi. 8), or (ii) specially, as military pay (Luke iii. 14; 1 Cor. ix. 7). Sin, the Apostle intimates, gives wages; the ruin which follows it is fairly earned. But the Christian's reward is a free gift. The genitive here is the genitive of the subject = "the wages paid by sin." Sin is personified as man's natural master, and he is represented as paying his subjects with death. "Hell is always earned; heaven never." Godet, *Comm. on Rom. vi. 23*.

<sup>2</sup> Westcott's *Historic Faith*, p. 132.

7. **The Hope of Forgiveness.** But man has ever hoped for forgiveness. He has never sat down content with a religion of despair. He has ever persisted in hoping even against hope. Pleas for forgiveness, petitions for restoration to the Divine favour, prayers for the removal of the burden upon the conscience, have ever formed the largest portion of the deepest longings of the heart, and have found expression in the language of all religions. To this craving the Christian Religion responds. It does not mock man by telling him that his sense of sin, of shortcoming, of internal disharmony, is a phantom of his brain, a creation of his fancy<sup>1</sup>. The worst he ever anticipated respecting sin, that Revelation confirms<sup>2</sup>. But while it does this and emphasizes the fact that repentance alone and by itself cannot arrest the consequences of sin, it affirms distinctly that God has done that for man, which he could not do for himself, and has rendered possible the forgiveness of sins, and man's restoration to the Divine favour. *The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord* (Rom. vi. 23)<sup>3</sup>.

8. **The Forgiveness of sins a free gift.** For of His "tender love towards mankind<sup>4</sup>," God the Father

<sup>1</sup> "Revelation," in the words of Bishop Butler, "confirms every doubting fear which could enter into the heart of man concerning the future consequences of wickedness." *Analogy*, Pt. II. Ch. 5.

<sup>2</sup> See Pascal's *Grandeur et Misère de l'Homme*, p. 136 &c., where he dwells on the fact that the Christian system alone is in possession of the true cure for human misery.

<sup>3</sup> The *wages* which sin exacts by an inevitable law are contrasted with the free, undeserved, merciful gift of God, even eternal life. Comp. Rom. v. 15 οὐχ ὡς τὸ παράπτωμα, οὕτω καὶ τὸ χάρισμα, and v. 16, τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα.

<sup>4</sup> See Collect for the Sunday before Easter.

pitying man in the midst of his ruin willed that the Eternal Son should accomplish for him what he could not accomplish himself. And the Eternal Son, in ineffable union with the will of the Father, rejoiced to devote Himself to the work of man's redemption<sup>1</sup>. Taking our nature into indissoluble union with His Divine Nature, and by His Incarnation making our flesh His own flesh<sup>2</sup>, He offered up for us and as our Head His spotless life of obedience to His Father's will, and *bore our sins in His own Body on the tree* (1 Pet. ii. 24), and thus purchased for us, as a free gift, the forgiveness of our sins (1 John ii. 1, 2). Taking upon Himself all that was ours including our sins, and giving us all that was His, even His perfect righteousness<sup>3</sup>,

- (a) He became the propitiation for our sins,
- (β) By that propitiation He rendered our repentance of the efficacy which it is<sup>4</sup>,
- (γ) He obtained for us the inestimable benefit of the remission of our sins.

9. **Our Lord's claim to forgive sins.** That our

<sup>1</sup> "That unsearchable love, which showed itself in our original creation, rested not content with a frustrated work, but brought Him down again from His Father's bosom to do His will, and repair the evil which sin had caused." Newman's *Parochial Sermons*, ii. p. 30.

<sup>2</sup> Hooker, *Eccl. Pol.* v. 51, 3.

<sup>3</sup> "As all the ruin of human life was wrought by false independence, by disobedience, so the Atonement of humanity in the Person of the Second Adam, is nothing less than the homage of perfect obedience without limit and without self-sparing, obedience under conditions of growing experience in a world of rebellion, obedience unto death, even the death of the Cross." Gore's *Sermon at Cambridge*, Lent, 1889.

<sup>4</sup> See Butler's *Analogy*, Pt. ii. Ch. 5.

Lord proclaimed the possibility of the forgiveness of sins and His own right to bestow it is clear from His own words on several occasions : Thus:—

- (a) When the friends of a miserable paralytic lowered him through a roof of a house into His presence He startled all present by saying, *Son be of good cheer, thy sins are forgiven thee*<sup>1</sup> (Matt. ix. 2);
- (β) When a woman, who was a sinner, in her sorrow and shame crept to His feet as He sat at meat in a Pharisee's house, and washed them with her tears and wiped them with her hair, He said to her before them all, *Thy sins are forgiven...go in peace* (Luke vii. 48, 50);
- (γ) When He instituted the Holy Eucharist He said, as He took the Cup, *This is My Blood of the Covenant, which is shed for many unto remission of sins* (Matt. xxvi. 28);
- (δ) After the Resurrection He told the two who accompanied Him to Emmaus, that it behoved the Christ *to suffer, and to rise again from the dead the third day, and that repentance and remission of sins shall be preached in His Name* (Luke xxiv. 46, 47).
- (ε) Again on the same Evening, when He met the Apostles in the Upper Room, and bestowed upon them His first Easter gift, He said, *Whosoever sins ye remit, they are remitted unto them; whosoever sins ye retain, they are retained* (John xx. 23).

10. **Our true Wisdom.** Thus did He distinctly

<sup>1</sup> Θάρσει, τέκνον, ἀφέωνται σου αἱ ἁμαρτίαι. They are forgiven, or rather have been forgiven. The act is continuous.

claim to exercise the incommunicable power of forgiving sins. How His life of spotless obedience and His precious death had this precise efficacy, we who now see in a mirror, darkly (1 Cor. xiii. 12), cannot expect fully to understand. Instead of disputing and discussing it is our wisdom thankfully to receive so great a benefit in humble trust. A far more practical and more important enquiry is what are the means whereby and the conditions on which so inestimable a boon is offered to us?

### 11. One Baptism for the remission of Sins.

Now the order of the Article<sup>1</sup>, and the place which it occupies next to that on the Church, reminds us at once of the connection between the forgiveness<sup>2</sup> of sins,

<sup>1</sup> Pearson, *On the Creed*, p. 647. "The Nicene Creed explicitly in the words of scripture, connects the Forgiveness of sins with Baptism. The Apostles' Creed does so by implication, when it names the forgiveness of sins as the first consequence of membership in the Holy Catholic Church." Mason's *Faith of the Gospel*, p. 288. The Nicene Symbol says "one Baptism for the remission of sins" because "*hoc mysterium semel acceptum iterum non repetitur.*" *Symbolum Græcum et Russicum*, Quæstio cii. Schaff's *Creeds*, p. 376.

<sup>2</sup> Two Greek words are used in the New Testament to express the idea of forgiveness, ἀφεσις and πάρεσις. (i) Ἀφεσις, from ἀφιέναι = to send away, to set free, to dismiss, comp. 1 Cor. vii. 11, ἄνδρα γυναῖκα μὴ ἀφιέναι, denotes (a) discharge or setting free, (b) remission of a debt. In the LXX it has reference mostly to the year of jubilee, the ἔτος or ἐνιαυτὸς τῆς ἀφέσεως, Lev. xxv. 10, 31; xxvii. 17; Deut. xv. 1, 2. In this year all debts were forgiven, and this may have suggested the higher use of the word. Οὕτω τὸ πρόσταγμα τῆς ἀφέσεως we read in the LXX, ἀφήσεις πᾶν χρέος ἰδιον, ὃ ὀφείλει σοι ὁ πλησίον, καὶ τὸν ἀδελφόν σου οὐκ ἀπαιτήσεις. Deut. xv. 2. Comp. Matt. xviii. 27, τὸ δάνειον ἀφήκεν αὐτῷ and verse 32, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφήκά σοι. "This remission or release of debts hath a great affinity with remission of sins; for Christ Himself hath conjoined these

and the Sacrament of our incorporation into the Church, that is Holy Baptism. *Repent*, said S. Peter to his hearers on the day of Pentecost, *and be baptized every one of you in the Name of Jesus Christ, unto the remission of your sins* (Acts ii. 38). *Arise and be baptized*, said Ananias to Saul at Damascus, *and wash away thy sins, calling on the name of the Lord* (Acts xxii. 16). And he, who was thus baptized, and became afterwards Paul the Apostle, has taught us that Christ doth *sanctify and cleanse the Church by the washing of water* (Eph. v. 26). In Baptism, then, being made one with Christ, and sharing the virtue of His Life, we become partakers of the following inestimable benefits :—

- (α) The guilt of original sin is cancelled ;
- (β) The remission of all actual sins duly repented of is signed and sealed to us ;
- (γ) The promise of the forgiveness of sins committed afterwards is made over to us<sup>1</sup>.

two together, and called our sins by the name of debts (Matt. vi. 12), and promised remission of sins to us by God, upon our remission of debts to man.” Pearson, *On the Creed*, p. 640. The word does not occur in the writings of S. John, but is found in S. Luke and the Acts more frequently than in all the Books of the New Testament put together. (ii) *Ἰλάρεσις* occurs in one place only, Rom. iii. 25, where S. Paul says that *God set forth Jesus Christ to be a propitiation through faith, to shew His righteousness, διὰ τὴν πάρεσιν τῶν ἀμαρτιῶν because of the passing over (prætermisio) of the sins done aforetime.* *Ἰλάρεσις* therefore has a subordinate meaning as compared with *ἄφεσις*, and denotes the present or temporary passing by of sin, the suspension of punishment. Comp. Eccclus. xxiii. 2. If repentance follows this suspension, then *πάρεσις* is swallowed up in *ἄφεσις*, but if not, the punishment will in due time descend. See Cremer’s *Biblio-Theological Lexicon*, *sub voc.*; Trench’s *New Testament Synonyms*, pp. 110—116.

<sup>1</sup> See Butler’s *Analogy*, Pt. ii. Ch. 5: Pearson, *On the Creed*, p. 652.

12. **Prayer.** Having thus been once for all washed in Holy Baptism and made God's children by adoption and grace, we can draw near to God afterwards and plead the fulfilment of this promise of the forgiveness of our sins. Hence in the Pattern Prayer<sup>1</sup>, which our Lord has given us, He has bidden us pray, *Forgive us our trespasses as we forgive them that trespass against us* (Matt. vi. 12), and the mercy of God is unfailing so long as we earnestly seek forgiveness. "Once for all, then," to use the words of S. Augustine, "we are cleansed by Baptism, day by day we are cleansed by prayer<sup>2</sup>."

13. **Absolution.** Besides being able to draw near to God in prayer, we have provided for us by Christ, who is Himself the Fountain and Source<sup>3</sup> of all forgiveness of sin, the absolution of the Church. *Whosoever sins ye remit*, said He to the Apostles on the evening of

<sup>1</sup> "Christ who hath left us a pattern of prayer, hath thereby taught us for ever to implore and beg the forgiveness of our sins; that as we through the frailty of our nature are always subject unto sin, so we should always exercise the acts of repentance, and for ever seek the favour of God." Pearson, *On the Creed*, p. 650.

<sup>2</sup> "Semel abluimur Baptismate, quotidie abluimur oratione." S. Aug. *Serm. ad Catech.* cap. xv. "Remissio peccatorum una est, quæ semel datur; alia quæ quotidie datur. Remissio peccatorum una est, quæ semel datur in sancto Baptismate; alia, quæ quamdiu vivimus pie, datur in Dominica Oratione." S. Aug. *de Serm. Dom.* lvi. 13.

<sup>3</sup> For it is *for Christ's sake alone* that God in His goodness "dispenseth with His law, taketh off the guilt, looseth the obligation, imputeth not the sin." Pearson, *On the Creed*, p. 651, for, as Pearson remarks, in forgiving sins God doth not only and barely release the debt: the Hebrew words, corresponding to ἀπέναι ἀμαρτίας, denote (a) sometimes *expiation* and *reconciliation*, as Isai. xxii. 14; (b) sometimes *elevation* or *taking away*, as Gen. i. 17; (c) sometimes *pardon* and *indulgence*, as Num. xiv. 19.



the first *Easter day*, they are remitted<sup>1</sup> unto them; whosoever sins ye retain, they are retained<sup>2</sup> (John xx. 22). The promise thus made carries with it of necessity, the character of perpetuity, for the Christian Society never dies. Hence the Church<sup>3</sup> provides (i) one general form of Absolution and Remission of sins at the daily morning and evening Service; (ii) another general form at the administration of the Holy Eucharist; (iii) one special and individual form in the office for the Visitation of the Sick. Thus by the mouth of her ministers<sup>4</sup> she applies to all that which Christ has gained by his perfect sacrifice on the Altar of His Cross.

14. **The Holy Eucharist.** Moreover at the celebration of the Holy Eucharist we receive the continual benefit of the application to ourselves of our Lord's meritorious Cross and Passion. (i) In *the Comfortable*

<sup>1</sup> To remit, whence remission, from re=*back*, and mittere=*to send*,=(1) to *send back*, as "The prisoner was remitted to the guard," Dryden: (2) to *give up, surrender*, as "In grievous and inhuman crimes, offenders should be remitted to their prince," Hayward: (3) to *slacken, relax*, as "So willingly doth God remit his ire," Milton: (4) to *forgive, pardon*. Remit is less extensively and idiomatically used than forgive; e.g. we cannot say "I remit you," as we can say, "I forgive you."

<sup>2</sup> "The use of the perfect in these two words, ἀφέωνται and κεκράτηνται, expresses the absolute efficacy of the power. No interval separates the act from the issue." Westcott, *in loc.*

<sup>3</sup> "The great mystery of the world, absolutely insoluble by thought, is that of sin; the mission of Christ was to bring salvation from sin, and the work of His Church is to apply to all that which He has gained." Westcott and Godet, on John xx. 23.

<sup>4</sup> "The Church of God, in which *remission of sins* is preached, doth not only promise it at first by the laver of regeneration but afterwards also upon the virtue of repentance." Pearson, *On the Creed*, p. 650.

*Words* we are reminded of God's willingness to forgive<sup>1</sup>, and are assured that, *if any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and that He is the Propitiation for our sins* (1 John ii. 1). (ii) In the *Prayer of Humble Access* we pray God to grant us "so to eat the flesh of His dear Son Jesus Christ, and to drink His Blood, that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood." (iii) In the *Prayer of Oblation* we beseech Him that by the merits and death of His Son Jesus Christ and through faith in His Blood, we and all his whole Church may obtain remission of our sins, and all other benefits of His Passion. (iv) At the moment of *reception* we are reminded in the most solemn manner that the Body of our Lord Jesus Christ was given and His Blood shed for each of us individually, that we might be preserved unto everlasting life.

**15. Conditions.** The conditions on which we receive these inestimable benefits are threefold; (1) *Repentance*, (2) *Faith*, (3) *Readiness to forgive*.

<sup>1</sup> We have seen above the two Greek words used for forgiveness. The English words have also an expressiveness of their own. Thus as regards (1) *forgive* (A. S. *forgifan*, Dutch *vergeven*) the *for* is intensive, and (α) the first meaning of the word is *to give completely, to give up freely*. Comp. A. S. Primer, "þæt he forgiefþ rice þæm þe he wile" = that he bestows a kingdom on whom he will; "and min ondgiæt me wearþ forgiefen" = and my understanding was given back to me; (β) then it came to mean *to let off what was due to one*, e.g. a fine for some offence committed. Thus *I forgive you* = "I let you off the penalty for what you have done," "I forego" (or forgo, A. S. *forgán* = to pass over) "the fine due for the injury." Then (ii) with respect to *pardon*. This verb (fr. *par* = *for* and *don* = *give*, Low Latin *per-donare*) = (α) *to remit a debt, to refrain from exacting a penalty*, as "I pardon thee thy life before thou ask it," Shakespeare; (β) *to suffer to pass without punishment*, as, "I pray thee pardon my sin," 1 Sam. xv. 25.

- (a) *Repentance*. Without repentance<sup>1</sup>, including therein contrition, confession, and satisfaction, we cannot be truly seeking the forgiveness of our sins, and God pardoneth and absolveth those only who truly “repent” and “turn to Him.”
- (β) *Faith*. For we cannot expect to receive the gift of forgiveness unless we believe the promise; and unbelief now, as during our Lord’s life on earth<sup>2</sup>, may withhold the realisation of His miracles of grace. But wherever there is faith, there exists the first movement of the will towards God as a loving Father, and He deals with the sinner by a Divine anticipation not as he is, but as he is on his way to become. His *faith is reckoned to him for righteousness*<sup>3</sup> (Rom. iv. 3).
- (γ) *Readiness to forgive*. For our Lord teaches us to ask for the forgiveness of our sins with as little doubt as for our daily bread. But he adds one condition, *Forgive us our trespasses*, He

<sup>1</sup> Μετάνοια, *repentance*, denotes (1) *after-knowledge* (as πρόνοια = fore-knowledge; (2) *the change of mind* consequent on this after-knowledge; (3) *regret for the past* arising out of this change of mind; (4) *an alteration of the mind and purpose for the better* that begets alike virtuous change in the life and practice. It thus includes (α) *godly sorrow* (2 Cor. vii. 8, 9), (β) *confession of sin* (Ps. xxxii. 5; Luke xv. 18), (γ) *full purpose of amendment* (2 Pet. ii. 20—22). See Trench’s *Synonyms*, pp. 246—249.

<sup>2</sup> Comp. Matt. xiii. 58; Mark vi. 1—7; ix. 23.

<sup>3</sup> Καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. Here the Apostle is quoting Gen. xv. 6. LXX. *Abraham’s faith was reckoned unto him, was counted to him for righteousness*. Comp. the LXX of 1 Sam. i. 13; Isai. xxix. 17; and Acts xix. 27; Gal. iii. 6; James ii. 23.

teaches us to say, *as we forgive<sup>1</sup> them that trespass against us* (Matt. vi. 12). This condition He solemnly enforced alike in the Parable of "the Unmerciful Servant" (Matt. xviii. 21—34) and in the Sermon on the Mount, saying, *If ye forgive men their trespasses, your Heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses* (Matt. vi. 14, 15).

<sup>1</sup> Or rather *have forgiven*, ἀφῆκαμεν. The forgiveness is regarded as completed before we approach the Throne of Grace. "Sponsionem facimus cum Deo, pactum et placitum. Hoc tibi dicit Dominus Deus tuus. Dimitte et dimitto. Non dimisisti. Tu contra te tenes, non ego." S. Aug. *De Serm. Dom.* lvi. 18.

## CHAPTER XI.

### THE ELEVENTH ARTICLE.

APOSTLES' CREED.  
Carnis Resurrectionem.

NICENE CREED.  
Προσδοκῶμεν ἀνάστασιν νεκ-  
ρῶν.

ATHANASIAN CREED.

Ad cujus adventum omnes homines resurgere habent cum corporibus suis, et reddituri sunt de factis propriis rationem.

1. **The Eleventh Article** occurs rather as an addition<sup>1</sup> to the Seventh Article than in an independent form in one of the Creeds of S. Irenæus and in two of Tertullian's. From that date it is to be found in every Creed which may be regarded as complete. Of the Eastern Creeds the earlier forms have *Σαρκὸς ἀνάστασιν*, *the resurrection of the Flesh*. That of Constantinople has *Ἀνάστασιν νεκρῶν*, *the Resurrection of the dead*<sup>2</sup>. In the

<sup>1</sup> Heurtley, *Harm. Symb.* p. 147.

<sup>2</sup> The expression *εἰς σαρκὸς ἀνάστασιν* occurs in the Creed of Arius and Euzoius and in that of Jerusalem, A.D. 373. In the Creed of Epiphanius, A.D. 373, we first trace the change to *προσδοκῶμεν ἀνάστασιν νεκρῶν*, which is retained in the Constantinopolitan Symbol, A.D. 381. The verb *προσδοκάω* occurs in Matt. xi. 3, where the Baptist sends the message to our Lord, *Σὺ εἶ ὁ ἐρχόμενος; ἢ ἕτερον προσδοκῶμεν;* and in Matt. xxiv. 50, where we are told of the lord of the unwatchful servant coming on a day *ἣ οὐ προσδοκᾷ;* in Luke i. 21, we read that Zacharias was in the Holy

Western Creeds the form "*Carnis Resurrectionem*," *the resurrection of the flesh*, uniformly occurred till the Aquileian Formula came into use. Then for the first time we have the expression "*Hujus*<sup>1</sup> *carnis Resurrectionem*," *the resurrection of this Flesh*. In the Athanasian Formula the Clause is more fully expressed, and we affirm that at our Lord's second Coming all men have to rise with their bodies, and will give an account for their own<sup>2</sup> works. The English Creed as set forth in "The Necessary Doctrine and Erudition for any Christian Man," in the year A.D. 1543, exchanged "*the resurrection of the flesh*"<sup>3</sup> for "*the resurrection of the body*." Since then, the latter has prevailed in our Declarative formula. In the Interrogative Creed used at Baptism,

Place of the Temple, while the people ἤν προσδοκῶν, were looking earnestly for his return. The passage which approaches nearest to the usage in the Creed occurs in 2 Pet. iii. 13, where the Apostle speaks of our looking for *new heavens and a new earth*, προσδοκῶμεν καινοὺς οὐρανοὺς καὶ γῆν καινὴν.

<sup>1</sup> "*Hujus*, sine dubio," remarks Rufinus, "*quam is habet qui profitetur, signaculo crucis fronti imposito; quo sciat unusquisque fidelium, carnem suam, si mundam servaverit a peccato, futurum esse vas honoris, utile Domino, ad omne opus bonum paratum, si vero contaminatam in peccatis, futurum esse vas iræ ad interitum.*" Rufinus in *Symb. Apost.* cap. xliii.

<sup>2</sup> The expression "*de factis propriis rationem*" deserves attention. See above p. 53. This in Bishop Hilsey's *Primer* was translated "*theyr owne proper dedes*," but in 1549 it was changed to "*their own works*," a milder term, ἐξ ἰδίων ἔργων. See Swainson's *Creeds*, pp. 492, 494.

<sup>3</sup> "A word which it was once felt to be a matter of principle to hold fast by, as more effectually guarding the truth designed to be set forth than the other. For there were those, who, while they denied '*the resurrection of the flesh*,' endeavoured to screen themselves from censure by ostentatiously professing that they believed '*resurrectionem corporis*.'" Heurtley, *Harm. Symb.* p. 148.

and at the Visitation of the Sick, we still keep the ancient word.

2. **The Immortality of the Soul.** Heathenism, in spite of its manifold corruptions, had preserved the tradition of the immortality<sup>1</sup> of the soul, and considered its pure etherial substance to carry within itself an argument for its indestructibility<sup>2</sup>, and spoke of its "pass-

<sup>1</sup> The arrow-heads and earthen vessels laid by the side of the dead Indian; the silver obolus put in the mouth of the dead Greek to pay Charon's passage-money; the furnishing of the Egyptian corpse with the Book of the Dead, the papyrus-roll containing the prayer he is to offer and the chart of his journey through the unseen world, testify to the popular belief that all is not over with the soul at death. According to the doctrine of the ancient Persians the good and evil spirits contend together for three days for the souls of the departed; the souls of the righteous pass safely across the high and narrow bridge over the terrible abyss leading from this world of troubles into the happy abode of Ormazd and the Amschasparas, the good spirits, while the souls of the wicked fall into the place of punishment. The hope of Valhalla gave to the Cimbri and Teutons the death-defying courage, with which they encountered the Romans. Amongst the Romans themselves the belief in immortality did not suffer diminution till the time of Caesar and Cicero, and the latter distinctly says, "Neque enim assentior iis, qui hæc nuper disserere cœperunt, cum corporibus simul animos interire, atque omnia morte deleri," *De Amicitia*, cap. iv., and again, "Ut deos ex natura opinamur...sic permanere animos arbitramur consensu omnium gentium." *Tusc. Disp.* i. 6.

<sup>2</sup> "The doctrine of the Future State or the immortality of the soul was worked up in three principal forms in Paganism, which we may call respectively the Future State of the Poets, the doctrine of the Mysteries, and the doctrine of Philosophy...As a popular doctrine, derived from legend, it represented the future life as an ambiguous and a half-existence, oppressing the departed with the sense of an utter deficiency in their state of being,—being indeed more dead than alive,—wandering as they did to and fro as unsubstantial shadows and ghosts in the subterranean realms.



ing a tearless eternity amidst the islands of the blest<sup>1</sup>. But there was great uncertainty<sup>2</sup>, and it was reserved for the Christian Church to proclaim *the resurrection of the body*. When indeed, S. Paul taught this doctrine at Athens, some, we read, *mocked* (Acts xvii. 32), as though it was a thing quite impossible. Now if it is impossible, it must be so either with reference to the Agent or to man who is to be the subject of it<sup>3</sup>. Either it must be a work of so much difficulty that there neither is nor can be an Agent of wisdom, power, and ability sufficient to effect it, or else we must believe that the body at death is so completely dissolved, that it is absolutely incapable of restoration to a new life<sup>4</sup>.

### 3. A Resurrection of the Body not impossible.

Now

(a) It is not impossible with respect to the Agent, Who is not a man or an Angel, but God Himself, seeing that

(1) There is no limitation to His *knowledge*, which extends to every part of creation,

As a doctrine taught more formally in the institutions of Paganism, it contracted the gross corruption of Metempsychosis. As a doctrine of philosophy, it deprived the future life of all personality, and represented it as a mere absorption of a particular soul in the universal soul." Professor Mozley, *Lectures and other Theological Papers*, p. 37.

<sup>1</sup> See Bp Forbes *On the Nicene Creed*, p. 306.

<sup>2</sup> "*If*," says Tacitus, "there is a place for the spirits of the pious; if, as the wise suppose, great souls do not become extinct with their bodies"—In that *if*, remarks Uhlhorn, "lies the whole torturing uncertainty of heathenism." On the arguments for and against immortality see Wordsworth's Poem *On the Intimations of Immortality*, Tennyson's *Two Voices*, and *In Memoriam*.

<sup>3</sup> See Pearson *On the Creed*, p. 658.

<sup>4</sup> Pearson *On the Creed*, p. 656.

and *numbers the very hairs of our head*, and without Whom *not a sparrow falleth to the ground*<sup>1</sup> (Matt. x. 29, 30);

- (2) There is no limitation to His *power*, for He is as much Omnipotent as He is Omniscient. All power is His, and *none can stay His Hand*, or *say unto Him, What doest Thou?* (Job xlii. 2; Dan. iv. 35)<sup>2</sup>.

(3) Again, it is not impossible in respect to man, who is to be the subject of it, seeing that

- (1) There is no greater impossibility involved in the restoration to existence, of that which has once ceased to exist, than in the commencement of the existence of that which never existed before<sup>3</sup>;
- (2) The same Power<sup>4</sup>, which we know has

<sup>1</sup> "Every particle of our bodies, every dust and atom which belongeth to us, is known to Him that made us. The generation of our flesh is clearly seen by the *Father of Spirits* (Heb. xii. 9), the augmentation of the same is known to Him, *in Whom we live, move, and have our being* (Acts xvii. 28); the dissolution of our tabernacles is perceived by that God by whom *the very hairs of our head are all numbered*, and *without whom one sparrow shall not fall to the ground*" (Matt. x. 29, 30). Pearson *On the Creed*, p. 657.

<sup>2</sup> See above, p. 68.

<sup>3</sup> "Difficilius est id, quod non sit, incipere, quam id quod fuerit, iterare." Minucius Felix, *In Octav.* chap. xliii.

<sup>4</sup> "Absit ut ad resuscitanda corpora vitæque reddenda non possit omnipotentia Creatoris omnia revocare, quæ vel bestię, vel ignis absumpsit, vel in pulverem cineremve collapsum, vel in humorem solutum, vel in auras est exhalatum. Absit ut ullus sinus secretumque naturæ ita recipiat aliquid substractum sensibus nostris, ut omnium Creatoris aut lateat cognitionem, aut effugiat potestatem." S. Aug. *de Civit. Dei*, xxii. 20.

effected the latter work, can effect and is equally competent to effect the former, and if it be not easier, it is certainly as easy, to make that to be again which once hath been, as to make that to be, which before was not <sup>1</sup>.

#### 4. A Resurrection of the Body highly probable.

But not only is the Resurrection of the body possible in itself, so that no man can with any reason absolutely deny it, but it is on many general considerations<sup>2</sup> highly probable. For

- (1) If we consider the perpetuity and immortality of the souls of men<sup>3</sup>, to which the bodily organization was once attached, it is impossible to believe that nothing more is reserved for them and for their corporeal tabernacles, than for the fowls of the air and the beasts of the field, and the plants of the earth, many of which outlive by many years the human being;
- (2) If we look upon ourselves as men, gifted with the power of will, and therefore capable of doing good or evil, we must be conscious that we are liable to adequate<sup>4</sup> retribution for the deeds

<sup>1</sup> "Cur non possis rursus esse de nihilo, ejusdem ipsius Auctoris voluntate, qui te voluit esse de nihilo? Quid novi tibi eveniet? Qui non eras, factus es; cum iterum non eris, fies. Redde, si potes, rationem qua factus es, et tunc require qua fies." Tertullian, *Apol.* ch. xlviii.; *De Resur. Carnis*, chap. xi.

<sup>2</sup> Pearson *On the Creed*, p. 661.

<sup>3</sup> "The souls of men as they are immaterial, so they are immortal; and being once created by the Father of spirits, they receive a subsistence for eternity." Pearson *On the Creed*, p. 660; and Butler's *Dissertation on Personal Identity*.

<sup>4</sup> In the *Phædo* Plato remarks that the wicked would be

done in the body. But during the present life we see no such adequate retribution meted out to mankind<sup>1</sup>.

- (3) If we regard the world of nature, we notice that perpetual destruction and renovation are going on<sup>2</sup>, and we ourselves maintain our present life by a series of resurrections<sup>3</sup>. And can we think that man, the lord of all these things, which thus die and revive for him, shall be so liable to the

too well off if their evil deeds came to an end with death. Comp. also the *Republic*, Lib. x. "It is a most striking fact that the two founders of religions, who have been most full of pity for men, our Lord and Gotama the Buddha, have represented in the most over-powering language the consequences in another world of moral evil in this." See Lilly's *Ancient Religion and Modern Thought*, p. 265.

<sup>1</sup> "From age to age a Tiberius wears the purple, while the pride and flower of human virtue is being crucified between two thieves. In endeavouring to counterbalance the force of this perpetual and universal fact, the formulæ of an abstract logic are powerless; and the secret thoughts, and the accustomed sayings, and the irrepressible emotions of men, mount with the strong certainty of a moral intuition towards an eternal world." Liddon's *University Sermons*, i. 117.

<sup>2</sup> "Omnia pereundo servantur, omnia de interitu reformantur. Tu homo, tantum nomen, si intelligas te, valdè titulo Pythiæ discens, dominus omnium morientium et resurgentium, ad hoc morieris ut pereas?" Tertull. *Apol.* ch. xlviii.

<sup>3</sup> (1) Day dies into night, and is buried in silence and in darkness; (2) summer dies into winter, and spring leaps to life from its icy sepulchre; (3) the corn is cast into the earth and buried that being corrupted it may revive and multiply; (4) the caterpillar passes into the butterfly after its seeming dead existence in the chrysalis. "Lux quotidie interfecta resplendet, et tenebræ pari vice decedendo succedunt: sidera defuncta reviviscunt: tempora ubi finiuntur incipiunt: fructus consumuntur et redeunt." Tertull. *Apol.* cap. 48; see Kingsley's *Westminster Sermons*, p. 234.

thralldom of death<sup>1</sup> as never to be capable of living again?

5. **Anticipations of a Resurrection in the Old Testament.** In the Hebrew Scriptures the intimations of a future life are few and obscure. But we certainly find *anticipations* now and again of a resurrection of the body. Thus in the infancy of the world we have the Patriarch Job<sup>2</sup> declaring<sup>3</sup>,

(a) *I know that my Redeemer<sup>4</sup> liveth<sup>5</sup>*

*And that he shall stand up at the last upon the earth:*

*And after my skin hath been thus destroyed,*

<sup>1</sup> "If death is only death, life is a cruelty, and hope but irony. Life, then, directs us to a life beyond death; for this earthly life does not satisfy the cravings of our spirits, and, least of all, the cravings of a Christian." Luthardt, *Saving Truths*, p. 250.

<sup>2</sup> "The Book of Job, whatever date be assigned to it, and whether its contents be regarded as history or parable, is throughout a very hymn of immortality. If this world were all, all was lost for Job; God was a terrible enigma; chance was God; Providence was but a name. But Job, in the depth of his anguish, '*knows*' that his Redeemer liveth, and that from his flesh he shall behold God.'" Liddon's *University Sermons, First Series*, p. 113. In Job we have an instance of "a gleam of a future life," "of truth breaking forth in a sudden inspiration before it settles into a doctrine." Mozley's *Lectures*, p. 50. The passage from Job is quoted by Clemens Romanus in his Epistle to the Corinthians, where he reads *καὶ ἀναστήσεις τὴν σάρκα μου ταύτην, τὴν ἀναντλήσασαν ταῦτα πάντα*.

<sup>3</sup> Job xix. 25—27.

<sup>4</sup> *My Redeemer*. Convinced of the adjustment of the contradictions of this life after death, Job sees God Himself arising as his **לֹאֵל**, *Goel*, or Vindicator, and redeeming him from the unjust ban pressing heavily upon him.

<sup>5</sup> "His Vindicator is *living* and not subject to death—and the satisfaction which God grants him is, that he will behold Him after death—the God who now hides Himself from him, and will not suffer him to approach Him." Orelli's *Old Testament Prophecy*, p. 185.

*Yet from my flesh shall I see God:  
Whom I shall see for myself,  
And mine eyes shall behold, and not another<sup>1</sup>.*

(β) Again Isaiah says,

(i) *The Lord of hosts will destroy in this mountain  
the face of the covering that is cast over all  
people,  
And the veil that is spread over all nations.  
He hath swallowed up death for ever;  
And the Lord God will wipe away tears from off  
all faces<sup>2</sup>.*

And once more,

(ii) *Thy dead<sup>3</sup> shall live; my dead bodies shall arise.  
Awake and sing, ye that dwell in the dust;  
For thy dew is as the dew of herbs<sup>4</sup>,  
And the earth shall cast forth the dead<sup>5</sup>.*

<sup>1</sup> On this remarkable Soliloquy see F. W. Robertson's *Sermons*, Series i. p. 180.

<sup>2</sup> Isaiah xxv. 7, 8. "Just as thoroughly as Jehovah abolishes the covering of ignorance, does the Lord abolish death and all the sorrow condensed and culminating in death, everything that finds expression in tears, therefore all sorrow and suffering." Orelli's *Old Testament Prophecy*, p. 302.

<sup>3</sup> Isaiah xxvi. 19. "*Thy dead*" or "*dead ones*" are God's dead ones, who sleep in Him, and for this reason may be called by the Church "*My dead ones*." "They are not given over to destruction, for their God is a God of life. God's miraculous, life-giving energy is security that *His* dead ones will rise again." Orelli, p. 303.

<sup>4</sup> Or "*the dew of light*," or "*the dew of the lights*." The dew is God's fertilizing gift from heaven, eliciting the riches of the earth...Coming down from the lights of heaven God's energy bedews the earth, so that the earth in consequence gives forth the shades, i.e. the souls of the departed which it hides. For the expression 'Father of lights' comp. Jas. i. 17.

<sup>5</sup> Or *the Shades*, Heb. *Rephaim*. See Rev. Version, Margin. Isaiah xxvi. 19.

Again (γ) Daniel declares,

*Many of them that sleep in the dust of death  
shall awake,  
Some to everlasting life, and some to everlasting  
contempt*<sup>1</sup>.

(δ) And though the Sadducees in the time of our Lord denied a future resurrection, as they did also the existence of angels and spirits, yet Martha without doubt expressed the hope of her age<sup>2</sup>, when she said respecting her brother Lazarus,

*I know that he shall rise again in the resurrection at the last day*<sup>3</sup>.

**6. The Resurrection revealed in the New Testament.** But what is only a partial anticipation in the Old is a full revelation in the New Testament. For

(α) Our Lord Himself expressly, Who *abolished death and brought life and incorruption*<sup>4</sup> to

<sup>1</sup> Dan. xii. 2. See Pusey's *Daniel the Prophet*, p. 492 sq. where he refutes the rationalistic theory, that this belief came from the Zoroastrians. As already in Isaiah xxvi. 19 we hear that to a full restoration of the Church the bodily resurrection is necessary, so here a twofold resurrection of the dead is foretold as the end of the world. Comp. Isai. xxiv. 22 ; lxiii. 24.

<sup>2</sup> Comp. 2 Macc. vii. 9, 14, 23, and especially verse 36, where the youngest of the Maccabean martyrs says that they died "under God's covenant of everlasting life," οἱ μὲν γὰρ νῦν ἡμέτεροι ἀδελφοὶ βραχὺν ὑπενέγκαντες πόνον, αἰωνίου ζωῆς ὑπὸ διαθήκην Θεοῦ πεπτῶκασιν. Comp. Tac. *Hist.* v. 5, "animos prælio aut suppliciiis peremptorum æternos putant."

<sup>3</sup> John xi. 24.

<sup>4</sup> Note it is not immortality but ἀφθαρσία, *incorruption*, on which light was thrown. The possibility of the glorification of the body was brought to light by the resurrection of the body of our Lord. *Illuminavit vitam et incorruptionem*, Vulg.



*light*<sup>1</sup>, asserted the fact of a future resurrection:—

- (i) Early in His ministry He declared to the Jews that *the hour was coming, in the which all that were in the tombs should hear the voice of the Son of Man*<sup>2</sup>, and should come forth; they that had done good, unto the resurrection of life; and they that had done ill<sup>3</sup>, unto the resurrection of judgment (John v. 28, 29);
- (ii) In reply to the declaration of Martha respecting her brother Lazarus quoted above He declares, *I am*<sup>4</sup> *the resurrection and the life: he that believeth on Me, though he die*<sup>5</sup>, *yet shall he live; and whosoever*

<sup>1</sup> Καταργήσαντος μὲν τὸν θάνατον, φωτίσαντος δὲ ζῶν καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου, 2 Tim. i. 10. The verb φωτίζειν here does not necessarily imply that the subject, on which light was thrown, was *unknown* before. He brought a clearer light, a light before concealed, to bear upon it. Comp. Luke xi. 36; John i. 9; 1 Cor. iv. 5. "The expression is all the more pointed seeing that *θάνατος* is 'a power of darkness.'" Meyer.

<sup>2</sup> On this passage as an illustration of our Lord's self-assertion see Liddon's *Bampton Lectures*, pp. 172, 173.

<sup>3</sup> Or *practised ill*, Revised Version Margin. Note the interchange of words here in the original οἱ τὰ ἀγαθὰ ποιήσαντες, and οἱ τὰ φαῦλα πράξαντες, an interchange preserved in the Vulgate *bona fecerunt...mala egerunt*, the "doing good" issues in a definite production of good, the "practising evil" in producing that which is trivial, poor, worthless. Comp. John iii. 20, 21; Rom. i. 32; vii. 15; xiii. 4.

<sup>4</sup> Ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ. He does not say "I promise," or "I presume," or "I bring," but "I am." "By taking humanity into Himself our Lord has revealed the permanence of man's individuality and being." Westcott *in loc.*

<sup>5</sup> "Qui credit in Me, inquit, etiamsi mortuus fuerit in carne, vivet in anima: donec resurgat et caro numquam

*liveth and believeth on Me shall never die* (John xi. 25, 26);

- (iii) During the last week of His life on earth when a deputation from the Sadducees approached Him on "the Day of Questions" with certain coarse objections against the doctrine of the resurrection, He declared that they erred, *not knowing the Scriptures nor the power of God*, for a resurrection was implied in the very Name<sup>1</sup>, whereby God was pleased to reveal Himself<sup>2</sup>, when He said, *I am the God of Abraham<sup>3</sup>, and the God of Isaac, and the God of Jacob, God is*

*postea moritura. Et omnis qui vivit in carne et credit in Me, etsi morietur ad tempus propter mortem carnis, non morietur in æternum propter vitam spiritus et immortalitatem resurrectionis.*" S. Aug. *in loc.*

<sup>1</sup> Our Lord restricts Himself in His reply to the Law (Exod. iii. 6), which the Sadducees recognised as of supreme authority.

<sup>2</sup> Stated in a logical form the argument is: God is a God of the living only; but He is the God of Abraham, therefore Abraham is living. The same deduction from the words in Ezek. vi. 3, 4 is made by the later Rabbinical writers, see Pearson *On the Creed*, p. 667, n. "Our blessed Lord's announcement is, Abraham *shall* rise from the dead, because in truth, he *is* still alive. He cannot in the end be held under the power of the grave, more than a sleeping man can be kept from waking. Abraham is still alive in the dust, though not risen thence. He is alive because all God's saints live to Him, though they seem to perish." Newman's *Parochial Sermons*, i. p. 272.

<sup>3</sup> "The Eternal I AM calls Himself their God, therefore they will exist for ever. Abraham, Isaac, and Jacob had not received the promises which they expected, and therefore God after their death desiring still to be called their God, He thereby acknowledgeth that He had a blessing and a reward for them still, and consequently that He will raise them to another life, in which they may receive it." Pearson

*not the God of the dead but of the living*  
(Matt. xxii. 32).

- (β) What our Lord thus taught authoritatively, the Apostles under the guidance of the Holy Spirit constantly proclaimed as one of the fundamentals of the Faith. Thus
- (i) S. Paul asserted it openly in his address to the Athenians on Mars Hill (Acts xvii. 31);
  - (ii) He corrected mistakes respecting it in his earliest Epistles, the two to the Thessalonians (1 Thess. iv. 13-18; 2 Thess. ii. 1-12);
  - (iii) He unfolded the "Magna Charta" of the doctrine in his first Epistle to the Corinthians<sup>1</sup> (1 Cor. xv.);
  - (iv) He told the Roman Christians that as they had *become united with Christ by the likeness of His death, they should be also by the likeness of His resurrection*<sup>2</sup> (Rom. vi. 5),

*On the Creed*, p. 666. The best illustration of the truth is the parable of the Vine, John xv. 1-8. The connection between the living God and the patriarchs, whose God He is, is as close as that between the vine and its branches. If the vine lives, its branches live. If God is living and immortal, the patriarchs are living and immortal. If the branches die, they cease to belong to the vine; if the patriarchs were dead they would cease to have any relation to God, or God to them. Compare John xiv. 19 *ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσετε*, and Rom. v. 10 *σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ*. See Carr *in loc.*, *Cambridge Bible*, and Mason's *Faith of the Gospel*, p. 470.

<sup>1</sup> See F. W. Robertson's *Lectures on the Epistles to the Corinthians*.

<sup>2</sup> *Εἰ γὰρ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα* = *as surely as we are united with Christ in His death, so surely shall we be united with Him in His resurrection*. Comp. Phil. iii. 10, 11; 2 Tim. ii. 11. See Dr Vaughan *in loc.*

that if they *died with Christ, they should also live with Him*<sup>1</sup> (Rom. vi. 8, 9);

- (v) He declared to the Philippians that the great object of his life was to know Christ and *the power of His resurrection* (Phil. iii. 10), that his great hope was *by any means*<sup>2</sup> *to attain unto the resurrection from the dead*<sup>3</sup> (Phil. iii. 11).

Again S. Peter, who had entered his Master's empty Tomb<sup>4</sup>, and assured himself that He was not there, affirms in his first Epistle that God of *His great mercy hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away* (1 Pet. i. 3).

# 7. Proofs also of the possibility<sup>5</sup> of a Resur-

<sup>1</sup> Καὶ συνζήσομεν αὐτῷ = *we shall also share His life*: not only, as now, in soul; but hereafter in body also. The future tense seems to show that the latter here is the predominant thought.

<sup>2</sup> Εἰ πως = *if so be I may attain, si quo modo*, Vulg. The words of the Apostle betoken even at this period of his life, not a positive assurance, but a modest hope.

<sup>3</sup> Εἰς τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν, *ad resurrectionem quæ est ex mortuis*, Vulg. The general resurrection of the dead is ἡ ἀνάστασις τῶν νεκρῶν, and includes the ἀνάστασις ζωῆς and the ἀνάστασις κρίσεως. Ἡ ἐξανάστασις ἡ ἐκ νεκρῶν, "the resurrection from the dead," is the final resurrection of the righteous to a new and glorified life. See Bp Lightfoot *in loc.*, and Pearson *On the Creed*, p. 684 n., who quotes S. Chrysostom ποίαν ἐνταῦθα ἀνάστασιν φησι; τὴν πρὸς αὐτὸν ἀγούσαν τὸν Χριστόν.

<sup>4</sup> John xx. 6. S. Peter in the porch of Solomon applies to our Lord a magnificent title, which at once carries our thoughts into the very heart of the Christology of S. John. He calls Him 'the Leader or Prince of Life,' Ἀρχηγὸς τῆς ζωῆς, Acts iii. 15.

<sup>5</sup> "Under the old Dispensation we have scattered dis-

rection were vouchsafed from time to time under both Dispensations. Thus

(a) *In the Old Testament* we read of the restoration to life

- (1) Of the dead child of the widow of Zarephath (1 Kings xvii. 22);
- (2) Of the child of the Shunammite woman (2 Kings iv. 32—3);
- (3) Of the dead man, who was cast into the grave of Elisha (2 Kings xiii. 21).

(β) *In the New Testament* we read of the restoration to life

- (1) Of the daughter of Jairus in the death chamber (Matt. ix. 18—26);
- (2) Of the son of the widow of Nain on the way to the grave (Luke vii. 12—15);
- (3) Of Lazarus from the tomb itself four days after death (John xi. 29—44).

8. **The Resurrection of Christ.** These resuscitations however after death come far short of the Resurrection of our Lord<sup>1</sup>. All these several persons

closures of the invisible world. Enoch was taken away from the world supernaturally; Samuel was called up from the realms of the dead; Elijah was carried upon a chariot into heaven. Angelic visitations were the visits of the inhabitants of another world, though not belonging to the race of man...Passing gleams of a future world were the natural precursors of the mature truth; but at the time they were fragments, of which the full meaning was not realised, or the whole, to which they belonged, discerned." Mozley's *Lectures*, pp. 49, 50.

<sup>1</sup> "Thus there were many *speculations* about a Transatlantic Continent before A.D. 1492, but these were of little worth compared with the *actual word* that Columbus brought of a new world beyond the sea." Strong's *Systematic Theology*, p. 562, n.

were restored to life only to die again. But when Christ after laying down His life, Himself retook it, death had no more dominion over Him. *In that He died, He died unto sin once, but in that He liveth, He liveth unto God*, and therefore *for ever and ever* (Rom. vi. 10). He, *the firstfruits, is risen* (1 Cor. xv. 23). Hereafter shall they rise, *that are Christ's, at His coming*. This was partially fulfilled at the moment of His death upon the Cross. Then some of *the tombs near Jerusalem were opened, and many bodies of the Saints*<sup>1</sup> *that had fallen asleep arose, and after His resurrection came out of their tombs, and went into the Holy City and appeared unto many* (Matt. xxvii. 53). What was then done partially shall hereafter be accomplished universally. For as by virtue of our union with the first Adam *all die*, even so by virtue of our union with the second Adam *shall all be made alive* (1 Cor. xv. 22). But this final resurrection of all is supernatural, and flows from and is the result of the resurrection of our Lord. All Divine gifts come now to man from His glorified Humanity, and as we cannot be freed from the death of the spirit but by the gift of grace bestowed through His Incarnation, so we cannot be delivered from the death of the body, but by the power of the resurrection proceeding from His Risen and Ascended Life<sup>2</sup>.

<sup>1</sup> Who they were we are not told. But it seems most natural to see in them those who, believing in Jesus, had passed to their rest before His crucifixion. They did not *appear* till after our Lord's resurrection. The disciples were thus taught to look on that resurrection not as an isolated phenomenon, but as "the firstfruits" of the victory over death (1 Cor. xv. 20), in which not themselves only, but those also whom they had loved and lost were to be sharers." See Bp Ellicott's Comm. on Matt. xxvii. 53.

<sup>2</sup> See Bp Forbes *On the Nicene Creed*, p. 312.

9. **This Resurrection Universal.** This Resurrection, which will be due to the mighty power of our Lord's continued Humanity, will extend to all mankind, to the just and the unjust<sup>1</sup>. *The hour cometh*, said our Lord, *in which all that are in the tombs shall hear the voice of the Son of Man, and shall come forth* (John v. 28, 29). *There shall be a resurrection*, saith S. Paul, *both of the just and the unjust* (Acts xxiv. 15). *We must all*, he writes to the Corinthians, *be made manifest before the judgment seat of Christ*, that each may receive *the things done in the body, according to what he hath done, whether it be good or bad* (2 Cor. v. 10). This will be the great Day of Decision when He, Who is a *life-giving Spirit* (1 Cor. xv. 45) shall reunite the bodies of the dead to the souls, in which they lived on earth, and cause them to stand before His Judgment-Seat.

10. **The Resurrection Body.** The nature of the resurrection body<sup>2</sup> is and must be a mystery to us, who, at best, *see in a mirror darkly* (1 Cor. xiii. 12). When S. Paul commences his great argument in the fifteenth chapter of his first Epistle to the Corinthians he builds it upon the fact of our Lord's own resurrection and the appearances after it, which He vouchsafed. Now these manifestations of the Risen Lord tend to show

(i) That the Body, in which He arose, was the

<sup>1</sup> "Sciendum est quia omnes et boni et mali resurgere habent ad vitam, sed non omnes resurgent ad gloriam." Rufinus, *Com. in Psal. i.*

<sup>2</sup> "The New Testament is not content with a bodiless immortality. It is opposed to a naked spiritualism, and accords completely with a deeper philosophy which discerns in the body, not merely the sheath or garment of the soul, but a side of the person belonging to his full idea, his mirror and organ, of the greatest importance for his activity and history." Dorner, compare also Mason's *Faith of the Gospel*, p. 369.



same Body in which He died, for it had *flesh and bones* (Luke xxiv. 39)<sup>1</sup>;

- (ii) That it still presented traces of the death, which He had suffered, in His Hands, His Feet, and His Side (Luke xxiv. 39 ; John xx. 20) ;
- (iii) That at the same time it had undergone a marvellous change, and was not always and at once to be recognised<sup>2</sup> ;
- (iv) That it was no longer subject to the laws of time and space<sup>3</sup> ;
- (v) That it revealed a new phase of life with new powers of action and a new mode of being<sup>4</sup>.

11. **Guided by these Manifestations** of the Risen Lord, S. Paul likens the difference between the present earthly body, and that which is developed from it, to the difference between the seed corn, which is sown, and the plant which springs from it. The grain of wheat seems to be hopelessly destroyed<sup>5</sup>, but it pleases God to

<sup>1</sup> Hence He says to the Apostles *It is I Myself*, as if He could not have been Himself, had He appeared in another body (Luke xxiv. 39).

<sup>2</sup> John xx. 14 ; Luke xxiv. 16.

<sup>3</sup> John xx. 26 ; Luke xxiv. 31.

<sup>4</sup> Sadducean materialism and Gnostic dualism, which last held matter to be evil, both denied the resurrection. S. Paul shews that to deny it is to deny that Christ rose ; since if it was impossible in the case of His followers, it must have been impossible in His own case. He refuses to place Him in a different category from Mankind. See F. W. Robertson's *Lectures on the Epistle to the Corinthians*.

<sup>5</sup> "The death of the seed, the condition of its return to life, consists in the dissolution of its material wrappings under the action of the earth's moisture and heat. It is by this process of destruction that the impalpable germ of life which dwells in it, and which no anatomist's scalpel can reach, is set free...Such is the answer given by nature to the first question raised : How is the resurrection effected? Through death itself." Godet *in loc.*

re-embody the life which existed therein in germ, and it rises with what may be truly termed *its own body*<sup>1</sup>. It is the old life reappearing in a higher form with stem and leaves and fruit. So the body which man will wear hereafter will be *his own body* (1 Cor. xv. 38), but it will differ far more from the present body than the plant from the seed<sup>2</sup>. *Sown in corruption, it is raised in incorruption; sown in dishonour, it is raised in glory; sown in weakness, it is raised in power; sown a natural body, it is raised a spiritual body* (1 Cor. xv. 42, 43). Whereas on earth the man was *in the flesh*, and in Paradise was *in the spirit*, he now realises the perfect union<sup>3</sup> between the spirit and the body, and is invested with new powers and new faculties according to the

<sup>1</sup> "An invariable law connects the seed sown with the springing plant, and, although science may be unable to inform us why, the grain of wheat produces wheat and the grain of barley, barley." Mason's *Faith of the Gospel*, p. 372. "The God who took care at the creation to furnish every seed with a body of its own, will know how to give to the energy hidden in our terrestrial body the new organ it will need when this vital principle shall be set free by death from the temporary wrapping in which it is now hidden." Godet, *Comm.* on 1 Cor. xv. 38.

<sup>2</sup> The wheat that springs up does not contain the precise particles, perhaps does not contain any particles, that were in the seed. On the other hand, there has been a continuous physical connection between the seed sown and the ripened grain at the harvest. If the seed had been annihilated, and the ripe grain created, we could not speak of identity between the one and the other. But because the new particles had in their turn been succeeded by others that take their places, we can say, "the wheat has come up."

<sup>3</sup> "Though the soul be indeed the prime and chief principle of the individuation of the person, yet it is not the sole and adequate principle thereof; but the soul, joined with the body, makes the adequate individuating principle of the person." South's *Sermon on the General Resurrection*, i. p. 360.

mighty working which He can exert, Who hath exalted our humanity to the right hand of God<sup>1</sup>.

12. **Such is the Resurrection** reserved for the faithful. Such is the "Resurrection from the dead," unto which S. Paul prayed that He might attain. The Apostle points him who doubted its possibility, to *the same power of God*, which our Lord dwelt on in His reply to the Sadducees. Infinite is the variety of His creative Power. In His works there is no dull uniformity. *All flesh is not the same flesh, but there is one flesh of men, another flesh of beasts, and another flesh of birds, and another of fishes* (1 Cor. xv. 39). Nor do terrestrial bodies exhaust the illimitable range of His Power. There are also *celestial bodies*, and these likewise have each a glory of their own. *There is one glory of the sun, and another glory of the moon, and another glory of the stars*, for even stars have their distinctions, their gradations of radiance. *One star differeth from another star in glory*<sup>2</sup> (1 Cor. xv. 41). We cannot presume to set bounds to the extent to which variety of organization can be carried. We cannot dare to say that the power of God is exhausted in the case of the dead, or to deny

<sup>1</sup> By taking our humanity into His Deity, Christ revealed the permanence of man's individuality and being. This permanence exists in and depends on Him. He could not have taken into himself a Nature destined to annihilation. See Godet, *Comm.* on John xi. 25.

<sup>2</sup> "The brilliance of Venus does not resemble that of Mars, nor the latter that of Jupiter; and what a difference between the planets and the fixed stars! Open your eyes, then, the Apostle seems to say, and as you see so many different glories shining in the heavens, you will cease to ask, as if God's power were limited: 'With what body shall they come?' You will understand how infinite are the resources of Divine power." Godet, *Comm.* on 1 Cor. xv. 41.

His ability to find a form fitted for the glorified spirit. We cannot believe that His Wisdom and His Knowledge are baffled by the grave. It cannot be. The Law of God's universe is a Law of Progress. *If there is a natural body, there is also a spiritual body*<sup>1</sup>. Even as it was at the original Creation,—first the lower and then the higher; “first the earth without form and void, then the green herb on the upraised hills, then the lower types of animal life, then the higher types, then man himself<sup>2</sup>;—so is it to be hereafter.”

13. **The Revelation of a Mystery.** *That is not first which is spiritual, but that which is natural; then that which is spiritual. The first man is of the earth, earthy; the second man is of heaven. The first Adam was a living soul, the last Adam a quickening, life-giving spirit* (1 Cor. xv. 45). The one the creature; the other the Creator. As in our lifetime we bore the image of the earthy, of the first Adam, in all its mortal weakness and humiliation, *so we shall also bear the image of the heavenly* (1 Cor. xv. 49). For flesh and blood<sup>3</sup>, human nature with its present sinful infirmities, *cannot inherit the Kingdom of God, neither doth corruption inherit incorruption*. It must undergo a change. All men will not sleep the sleep of death, but all will undergo this change. It will be sudden, instantaneous, *in a*

<sup>1</sup> Εἰ ἐστὶ σῶμα ψυχικόν, ἔστι καὶ πνευματικόν. 1 Cor. xv. 44. This is the reading of the best MSS. *Si est corpus animale est et spiritale*, Vulg.

<sup>2</sup> F. W. Robertson's *Commentary on the Corinthians*, p. 288.

<sup>3</sup> Σὰρξ καὶ αἷμα, “can only designate our present physical organism; flesh, in respect of its substance; blood, in respect of the life-principle which animates it; for, according to Scripture, blood is the seat of the vital principle.” Godet, *Comm.* on 1 Cor. xv. 50.

moment<sup>1</sup>, in the twinkling of an eye, at the last trump. For a trumpet shall sound<sup>2</sup>, and the dead shall be raised incorruptible; and we shall be changed. But when this corruptible shall have clothed itself with incorruption, and this mortal with immortality, then shall be brought to pass the saying that is written, *Death is swallowed up in victory* (Isai. xxv. 8). Thus the Apostle in this immortal Chapter after dwelling on the Revelation of the Risen Lord points the objectors to the doctrine of the Resurrection, to the analogies of nature, to the seed-corn dying that it may rise again, to the infinite variety of the works of the Almighty, to the law of progress from the lower to the higher, from the natural to the spiritual, inscribed on the history of this planet. Then, not till then, does he close with the revelation of the Mystery, made known to him by the indwelling Spirit, respecting the future that awaits mankind, when Death, "the last enemy," shall be finally destroyed. This is his "Magna Charta" of the Resurrection of the body.

<sup>1</sup> Ἐν ἀτόμῳ, 1 Cor. xv. 52, i.e. in a point of time absolutely indivisible, from ἀ neg. and τέμνειν = to cut, or divide.

<sup>2</sup> Σαλπίσει γάρ, which might be rendered *one shall sound a trumpet*. It was enjoined on the sons of Aaron, Numb. x. 2—10, to sound the trumpet in order to call the people together, to strike their tents, or to announce the feast. Now the Advent is the time of the most solemn reunion, of the last departure, of the most glorious feast. This signal is called in 1 Thess. iv. 16, α φωνή ἀρχαγγέλου, α σάλπιγξ Θεοῦ, *an archangel's voice, a trump of God*.

## CHAPTER XII.

### THE TWELFTH ARTICLE.

APOSTLES' CREED.  
Vitam æternam.

NICENE CREED.  
Καὶ ζωὴν τοῦ μέλλοντος αἰῶνος.

ATHANASIAN CREED.

Et qui bona egerunt ibunt in vitam æternam.

1. **Connection.** The Twelfth Article was wanting in some of the early Creeds, as in those of Eusebius of Cæsarea and the original Nicene Symbol. Amongst the Oriental Creeds it occurs first in that of Jerusalem A.D. 348, as given in the Catechesis of S. Cyril, and in that which is found in the Apostolical Constitutions<sup>1</sup>. Amongst the Western Creeds it is wanting in that of Tertullian, and in that of S. Augustine<sup>2</sup>, as given in his treatise *De Fide et Symbolo*. It occurs, however, in his *Sermo ad Catechumenos*, but is there immediately connected with the preceding clause resurrectionem carnis in vitam æternam, "the resurrection of the flesh unto life eternal"<sup>3</sup>.

<sup>1</sup> There it runs, καὶ εἰς βασιλείαν οὐρανῶν, καὶ εἰς ζωὴν τοῦ μέλλοντος αἰῶνος, which form reappears in one of the Creeds of Epiphanius. Heurtley, *de Fid. et Symb.*, p. 18.

<sup>2</sup> It is also wanting in the Aquileian Creed and that of S. Leo.

<sup>3</sup> The "eternal" does not express in essence the infinite extension of time but the absence of time: not the omni-temporal but the supra-temporal." Westcott's *Historic Faith*, p. 144.

2. **Import of the Article.** In its present form the Article was only at a late period established in the Western Formularies, and though the shape, in which it is given in the treatise of S. Augustine quoted above<sup>1</sup>, was not ultimately adopted, it is clear it was understood that there was a close connection between it and the Article going before. As we close the summary of our belief in what our Lord has done and will do for us by the confession that He will “come again to judge both the quick and the dead;” as we closed the summary of our belief in the work of the Spirit by confessing “the resurrection of the body;” so now we complete the Creed by declaring our belief in “the life eternal,” that “man made in the image of God, and made for God, will in due time enter into the life of God<sup>2</sup>.”

3. **The Life Everlasting** of the Apostles' Creed is defined in the corresponding clause of the Nicene Creed as “the life of the world to come,” or “the life of the age to come<sup>3</sup>.” The changes and the chances of our present

<sup>1</sup> Quomodo Carnis Resurrectionem? asks S. Augustine; “Ne forte putet aliquis quomodo Lazari, ut scias non sic esse, additum est, *In vitam æternam.*” *Serm. ad Catech.* cap. xvii.

<sup>2</sup> Westcott's *Historic Faith*, p. 143.

<sup>3</sup> Τὴν ζωὴν τοῦ μέλλοντος αἰῶνος. There are two Greek words for *world*, αἰὼν and κόσμος. The former regards *time*, the latter *space*. Once they occur side by side, in Eph. ii. 2, κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, in accordance with the course of this world. The idea of *period* or *æon* is never entirely lost in the use of αἰὼν. The present transitory world, ὁ νῦν αἰὼν (1 Tim. vi. 17; 2 Tim. iv. 10; Tit. ii. 12), or ὁ αἰὼν οὗτος (Matt. xii. 32; 1 Cor. i. 20; Rom. xii. 2; Eph. i. 21), is opposed to the other world, the world of eternity, which is to be introduced by the second Advent, ὁ αἰὼν ὁ μέλλων (Matt. xii. 32; Eph. i. 21), ὁ αἰὼν ὁ ἐρχόμενος (Mark x. 30; Luke xviii. 30), ὁ αἰὼν ἐκείνος (Luke xx. 35), and often in the plural, οἱ αἰῶνες οἱ ἐπερχόμενοι (Eph. ii. 7), οἱ αἰῶνες τῶν αἰώνων (Phil. iv. 20; 1 Tim. i. 17), and simply οἱ αἰῶνες (Luke i. 33; Rom. i. 25).



mortal life are proverbial. Its present is ever unsatisfying. Its past with all its mistakes and shortcomings cannot be recalled. Its future is uncertain. Its trials and difficulties sometimes baffle all calculation<sup>1</sup>. These trials and struggles may and do call out our energies into vigorous action<sup>2</sup>. But often they do not. They overwhelm and crush. The present life cannot be regarded as final<sup>3</sup>, and to us, the creatures of hope, who are perpetually looking forward to "to-morrow," and when "to-morrow" comes, to "the morrow" after that, God in His infinite mercy has revealed a future life, which shall be truly life. And this life is the life eternal.

4. **The double aspect of eternal life.** But it is impossible to put out of sight the fact that the expression "life eternal" has two aspects. He, who hung upon the Cross, tells us in the Gospel of His Love, of a rising again of the just and the unjust, of the former to "*the resurrection of life*," of the latter to a "*resurrection of judgment*"<sup>4</sup>. The "life everlasting," therefore, has its unhappy as well as its happy side, and He, who has revealed the one, has revealed also the other.

5. **Eternal Death.** When we commit any we

<sup>1</sup> "As long as we live, a contradiction runs through our whole being. We bear within us the original image of ourselves, the Divine idea of our nature, but we are not its realisation. This is our unhappiness, that we are not in harmony with ourselves, that our knowledge and will, our will and power, our power and deed, are in contradiction to each other." Luthardt's *Saving Truths*, p. 269.

<sup>2</sup> Westcott's *Historic Faith*, p. 144.

<sup>3</sup> See Liddon's *Elements of Religion*, p. 132; Hooker, *Eccl. Pol.* i. 11, 3.

<sup>4</sup> John v. 29, *eis ἀνάστασιν κρίσεως*. See Luckock's *After Death*, and Pusey's *What is of Faith as to everlasting Punishment?* pp. 10, 11.

have loved to the grave, we pray earnestly in words taught us by the Church that we may not be "delivered into the bitter pains of eternal death." In what these "bitter pains" exactly consist, it is presumptuous for us to pronounce dogmatically<sup>1</sup>. It is best to imitate the reverent reserve, which distinguishes the revelation of Holy Scripture upon this point. When our Lord was asked, *Are there few that be saved*<sup>2</sup>? He made no direct reply, but said to those who put the question, *Strive*<sup>3</sup> *to enter in by the narrow door*<sup>4</sup>: *for many, I say unto you, shall seek to enter in, and shall not be able* (Luke xiii. 24). And as He thus here distinctly contemplates the possibility of the failure of some to enter the Kingdom, so in other places He speaks of a climax of wickedness, *which has no forgiveness in this world, or in the world to come*<sup>5</sup>, of an eternal sin<sup>6</sup>, of the door being

<sup>1</sup> "The reserve of the prophetic and apostolic writings as to the unseen world is as remarkable as the boldness with which uninspired teachers have presumed to deal with it." Westcott's *Historic Faith*, p. 150.

<sup>2</sup> Luke xiii. 23, Εἶπεν δὲ τις αὐτῷ, Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; Ὁ δὲ εἶπεν πρὸς αὐτούς, Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας. Οἱ σωζόμενοι denotes those *who are being saved*, those *on the road to salvation*. For the ideas of the Jews on this subject see 2 Esdras viii. 1; ix. 15, 16; and for the expression compare Acts ii. 47.

<sup>3</sup> The word implies the strongest conceivable effort, the effort of the athlete in the contest. Comp. 1 Tim. vi. 12.

<sup>4</sup> Θύρας is the better reading than πύλης, and is supported by NBDL. Comp. the Mahometan idea of the narrow arch of *Al Seirat* over which the righteous pass into Paradise.

<sup>5</sup> Matt. xii. 31, Ἡ δὲ τοῦ Πνεύματος βλασφημία οὐκ ἀφεθήσεται, and verse 32, ὃς ἂν εἴπῃ κατὰ τοῦ Πνεύματος τοῦ Ἁγίου οὐκ ἀφεθήσεται αὐτῷ ὅτε ἐν τούτῳ τῷ αἰῶνι ὅτε ἐν τῷ μέλλοντι.

<sup>6</sup> Ἐνοχός ἐστιν αἰωνίου ἁμαρτήματος, Mark iii. 29, *is guilty of an eternal sin*. See Revised Version. Ἁμαρτήματος is the better reading than κρίσεως and is supported by

*shut*<sup>1</sup>, of those who will be unfit for entering *into the joy of their Lord*, and *shall go away*<sup>2</sup> *into eternal punishment* (Matt. xxv. 46), *of the worm that dieth not, and the fire that is not quenched* (Mark ix. 44).

## 6. Eternal Separation from the Presence of God.

Now to be shut out from the presence of God is to be shut out from Life (John v. 40), from Light (Matt. xxv. 30), from Love (1 John v. 9, 10). Such eternal separation from Light, Life, and Love, is *the eternal perishing*<sup>3</sup>, as S. Paul puts it, *from the Face of the Lord and from the glory of His might*<sup>4</sup> (2 Thess. i. 9), the consummation of what is called by S. John *the Wrath of the Lamb*<sup>5</sup> (Rev.

NBLΔ. So Cyprian uses the expression “*reus est æterni peccati.*”

<sup>1</sup> Matt. xxv. 10, Καὶ ἐκλείσθη ἡ θύρα.

<sup>2</sup> Matt. xxv. 46, Καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον. Every child who repeats the Catechism is taught that in the Lord's prayer, when it says, “*deliver us from evil,*” it prays to be delivered not only from all sin and wickedness, and from our ghostly enemy, but also from *everlasting death*.

<sup>3</sup> Or as it is termed in Rev. xxi. 8, *the second death*, ὁ θάνατος ὁ δεύτερος. This is the “*pœna damni,*” the loss of God.

<sup>4</sup> Οἵτινες δίκην τίσουσιν ὄλεθρον αἰώνιον ἀπὸ προσώπου τοῦ Κυρίου καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ. Ὁλεθρος = *destruction* or *perishing*. In 1 Tim. vi. 9 we find ὄλεθρος coupled with ἀπώλεια. “*What those sufferings will be for those who, to the last, obstinately shut out the love of God, will not depend on our opinion of them here. Holy Scripture warns us of them and of their intensity; it does not define their quality.*” It tells us that there are terrible punishments laid up for the ungodly, and S. Paul says, *knowing the terror of the Lord, we persuade men* (2 Cor. v. 11). On the testimony of S. Jerome, S. Ambrose, S. Augustine to the possible immaterial character of eternal punishment see Pusey's *What is of Faith?* pp. 20, 21.

<sup>5</sup> Κρύψατε ἡμᾶς ἀπὸ προσώπου τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ ἀπὸ τῆς ὀργῆς τοῦ Ἀρνίου, Rev. vi. 16. Ἡ ὀργὴ

vi. 16). While this remarkable expression indicates the Wrath of Love, we must bear in mind that for that very reason it must surely make us pause. For it indicates the most terrible kind of wrath, and as there is nothing deserving of love in sin, but the very opposite, he, who has wilfully identified himself with unrepented sin, has nothing to expect save this "wrath of Love." Still we may be sure that they on whom this wrath will at the last day descend, will incur it, not because of ignorance, or lack of opportunities, or want of ability to comprehend the mysteries of the Faith, but because, when Conscience spoke to them, they silenced its voice; because when it pleaded they heeded not its pleadings; because they persisted in unrepented sin. And now not by any arbitrary enactment<sup>1</sup>, like the penalties of human law, but by the inevitable consequences of their own iniquity, they have placed themselves beyond the pale of Love. To us indeed, who *know but in part*<sup>2</sup>, and that a very small part, it may seem impossible that a human will should for ever persist in opposition to the Love of God<sup>3</sup>.

τοῦ Ἀγρίου, *Ira Agni*, Vulg. The words seem to burn with concentrated intensity. *The wrath of the Lamb*, the wrath, the displeasure, the indignation, the slowly and reluctantly gathered yet now unalterable and inevitable judgment of Him Who was once the Sacrifice for Sin, the Propitiation, *the Advocate with the Father* (1 John ii. 1), yea, the very Lamb of God who *took away the sin of the world* (John i. 29). Dr Vaughan, *Lectures on the Revelation of S. John*, i. p. 213.

<sup>1</sup> "We know absolutely nothing of the proportion of the saved to the lost, or who will be lost; but this we do know, that none will be lost, who do not obstinately to the end and in the end refuse God. None will be lost, whom God *can* save, without destroying in them His own gift of free will." Pusey's *What is of Faith?* p. 23.

<sup>2</sup> Ἐκ μέρους γὰρ γινώσκομεν, 1 Cor. xiii. 9.

<sup>3</sup> Of questions on such subjects it may be said, as Hooker said upon the questionings respecting the Holy

But on such a mysterious subject we are no competent judges<sup>1</sup>. It must be sufficient for us to leave the eternal consequences of sin "under the shadow of God's throne," convinced that *the Judge of all the earth* (Gen. xviii. 25) will do right in the Day when He shall reward every man according to his works, whether they be good or whether they be evil<sup>2</sup>.

7. **The Everlasting Life of the Righteous.** But as in this Article are specially set forth "the most large gifts, which God will give to them that be His<sup>3</sup>," we now turn to "the everlasting life" of those, who depart hence in the true faith and fear of God. Now three Passages of Holy Scripture give us some conception of the nature of "the life eternal":—

Eucharist, they "hinder, they abate, they quench such inflamed motions of delight and joy," as thoughts of the glad tidings of the Gospel should raise in our hearts. See Hooker, *Eccl. Pol.* v. 67. 3, 4.

<sup>1</sup> See some remarks in Westcott's *Historic Faith*, p. 151, in Stanton's *Jewish and Christian Messiah*, pp. 338—342.

<sup>2</sup> "As the belief in the Unity of God had been imposed at the cost of Divine wrath in the Old Testament, so in the New the belief in Jesus Christ as the Son of God was imposed at the same cost. *He that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God* (John iii. 18), and again, *He that rejecteth Me, and receiveth not My sayings, says our Lord, hath one that judgeth him* (John xii. 48), and S. Paul writes *If any man love not the Lord Jesus Christ, let him be Anathema: Maran-atha* (1 Cor. xvi. 22)." Mozley's *Lectures and Theological Papers*, p. 184. But the rule of eternal condemnation is always regarded as a moral one, and error in faith is always apprehended as proceeding from something wrong morally, *This is the condemnation that light is come into the world, and men loved darkness rather than light because their deeds were evil* (John iii. 19). *Ibid.* p. 198.

<sup>3</sup> See Nowell's *Catechism*, and Nicholson *On the Catechism*, p. 86.

(a) Our Lord says :

*He that heareth My Word, and believeth on Him that sent Me, hath eternal life, and cometh not into judgment, but hath passed out of death into life<sup>1</sup> (John v. 24);*

(β) Again He says :

*This is the life eternal, that they should know<sup>2</sup> Thee, the only true God, and Him whom Thou didst send, even Jesus Christ (John xvii. 3);*

(γ) And S. John writes :

*We know that the Son of God is come, and hath given us an understanding, that we know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life<sup>3</sup> (1 John v. 20).*

8. **Three Stages of the Life Eternal.** In these passages we have indicated to us the first of the three

<sup>1</sup> Μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν, *transiit a morte in vitam*, Vulg., *hath passed out of death (the death that is truly death) into life (the life that is truly life)*. Westcott, *in loc.*

<sup>2</sup> ἵνα γινώσκωσι. "Eternal life lies not so much in possession of a complete knowledge as in the striving after a growing knowledge. The ἵνα γινώσκωσί σε expresses not a fact, but an end and aim, a continued, progressive, knowledge, not a perfect apprehension gained once for all." "Si cognitio Dei est Vita æterna, tanto magis vivere tendimus, quanto magis in hac cognitione proficimus." S. Aug. *Tract. in Evang. Joann.*, cv.

<sup>3</sup> Comp. also John iii. 36, Ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον: and vi. 47, ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων ἔχει ζωὴν αἰώνιον. Hence we say in the second Collect at Morning Prayer that our eternal life "standeth" or consisteth in the knowledge of God, and in the Collect for S. Philip and S. James' Day we say that "truly to know God is everlasting life."

great stages, under which eternal life may be conceived. These are the Initial, the Partial, and the Perfect Stage :—

(a) *The Initial Stage :—*

Eternal life is not merely a gift, which God *will* bestow at some future time, a life wholly distinct from our present life, but it has its commencement already here on earth. “It is not future: it is<sup>1</sup>.” It consists in a relation to God through Christ, and is in very deed an earnest of that which is to come. Admitted by Baptism into union with Christ, we become members of His Body mystical and are made children of God. We thus have participation in the Divine nature<sup>2</sup>, “we are adopted sons of God to eternal life by participation of the only-begotten Son of God, whose life is the well-spring and cause of ours<sup>3</sup>.”

(β) *The Partial Stage :—*

But besides that stage which belongs to the present form of existence, there is a partial stage<sup>4</sup>, which belongs to the intermediate state after death. There, in the secure receptacle of the just, the soul exists separate from the body. There present and *at home with the Lord* (2 Cor. v. 8), hidden in the hollow of His Hand<sup>5</sup>,

<sup>1</sup> “And so is above all time.” See Westcott, on S. John v. 24, and *Historic Faith*, p. 146.

<sup>2</sup> Comp. 1 John v. 12, ‘Ὁ ἔχων τὸν υἱὸν ἔχει τὴν ζωὴν, *Qui habet Filium, habet vitam*, Vulg. He that hath the Son hath the life, which is truly life.

<sup>3</sup> Hooker, *Eccl. Pol.* v. lii.

<sup>4</sup> See Pearson *On the Creed*, p. 692.

<sup>5</sup> “They are ‘under the altar.’ Not in the full presence of God, seeing His face, and rejoicing in His works,



it awaits the morn of the resurrection. This happiness, which the saints enjoy between death and the Last Day, comes short of the glory which shall be revealed. It is a state of waiting, of hope, of meditation, of expectancy. It is the partial stage of the life eternal.

(γ) *The Perfect Stage:—*

But there yet remains a more perfect stage, when the benediction of the just shall have been pronounced by Christ, *Come ye blessed children of My Father, receive the Kingdom prepared for you from the foundation of the world* (Matt. xxv. 34). This stage "is called after an especial manner *life*, because of the happiness which attendeth it<sup>1</sup>," and therefore to understand that life is to know, so far as it is revealed, in what that happiness consists, which shall be shared by the whole being of man<sup>2</sup>, body and soul and spirit, in the day of his complete Redemption.

9. **Respecting the Nature** of Eternal Life in\* this its perfect stage Revelation has vouchsafed us no exact or particular account, and that probably because our finite faculties are incapable of receiving or comprehending it, but in a safe and holy treasure-house close by,—like Moses, 'in a cleft of the rock,'—covered by the Hand of God, and beholding the skirts of His glory... This is a state which comes short of the glory which shall be revealed in us after the Resurrection, a state of waiting, meditation, hope, in which what has been sown on earth may be matured and completed." Newman's *Parochial Sermons*, Vol. III. pp. 374, 382.

<sup>1</sup> Pearson *On the Creed*, p. 693.

<sup>2</sup> "Non est vera Vita, nisi ubi feliciter vivitur, nec vera incorruptio, nisi ubi salus nullo dolore corrumpitur." S. Aug. *Enchir. de Fide*, cap. xcii.

hending it, for the good things, which God hath prepared for them that love Him, pass man's understanding<sup>1</sup>. We gather that they, who will participate therein, will enjoy the utmost felicity :

(i) *In relation to themselves :—*

For as they will know nothing of hunger or thirst<sup>2</sup> or pain or weakness or sorrow or crying<sup>3</sup>, so will they know nothing of conflict between, or of vigilance against, corrupt desires<sup>4</sup>. All temptation will be at an end, and all that makes life so often full of misery and trouble shall be done away, for God will wipe away all tears from every eye (Rev. xxi. 4).

(ii) *In relation to God :—*

Moreover God Himself will be with them, their God<sup>5</sup> (Rev. xxi. 3), and purified from all sin, they will be able to behold Him and worship Him and praise Him for ever. This will be

<sup>1</sup> "Ergo visuri sumus quamdam visionem, fratres, quam nec oculus vidit, nec auris audivit, nec in cor hominis ascendit: visionem quamdam, visionem præcellentem omnes pulchritudines terrenas, auri, argenti, nemorum atque camporum, pulchritudinem maris et æris, pulchritudinem solis et lunæ, pulchritudinem stellarum, pulchritudinem Angelorum, omnia superantem; quia ex ipsa pulchra sunt omnia." S. Aug. *Tract. in 1 Ep. Joann.* iv. 5.

<sup>2</sup> Οὐ πεινάσουσιν ἔτι, οὐδὲ διψήσουσιν ἔτι, Rev. vii. 16.

<sup>3</sup> Οὔτε πένθος, οὔτε κραυγή, οὔτε πόνος οὐκ ἔσται ἔτι, Rev. xxi. 4.

<sup>4</sup> "Sicut prima immortalitas fuit, quam peccando Adam perdidit, posse non mori, novissima est non posse mori; ita primum liberum arbitrium posse non peccare, novissimum non posse peccare." S. Aug. *De Civ. Dei*, xxii. 30.

<sup>5</sup> Καὶ αὐτὸς ὁ Θεὸς μετ' αὐτῶν ἔσται, Θεὸς αὐτῶν, *Ipse Deus cum eis erit eorum Deus*, Vulg. On the Beatific Vision see a striking sermon of Charles Kingsley, *The Good News of God*, Sermon i. pp. 1—11.

the Beatific Vision, which will have the power to transform those who shall be admitted to it, *from glory to glory* (2 Cor. iii. 18), for, as S. John says, *it is not yet made manifest what we shall be, but we know that, if He shall be manifested, we shall be like Him, for we shall see Him, even as He is*<sup>1</sup>.

(iii) *In relation to their heavenly inheritance:—*

Once more, *in the new heavens and the new earth* (Rev. xxi. 1) they will not only enjoy rest<sup>2</sup> and peace<sup>3</sup> and felicity<sup>4</sup>, but their bodies, being freed from all tendency to decay and disorder, will become fitting instruments for the noblest exertions of the mind, and the highest perfection and expansion of the soul<sup>5</sup>. *Made equal unto*

<sup>1</sup> Οἶδαμεν ὅτι ἐὰν φανερωθῇ, i.e. Christ in all the fulness of His grace and glory, ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι ὁψόμεθα αὐτὸν καθὼς ἔστι, 1 John iii. 2; *Scimus quoniam cum apparuerit, similes Ei erimus, quoniam videbimus Eum sicuti est*, Vulg. “*Jam illud attendite quid vocatur est. Nostis quid vocatur. Est quod vocatur, et non solum vocatur, sed vere est, incommutabile est; semper manet, mutari nescit, nulla ex parte corrumpitur: nec proficit, quia perfectum est; nec deficit, quia æternum est.*” S. Aug. *Tract. iv. 5 in 1 Ep. Joann. iii. 2.*

<sup>2</sup> Ἀπολείπεται σαββατισμὸς τῷ λαῷ τοῦ Θεοῦ, Heb. iv. 9.

<sup>3</sup> Isai. lvii. 2.

<sup>4</sup> Εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου, Matt. xxv. 21. *Intra in gaudium Domini tui*, Vulg. *The joy, the highest type of joy.*

<sup>5</sup> See Whately's *Lectures On the Doctrine of a Future State*, and Isaac Taylor's *Physical Theory of a Future Life*, also Mason's *Faith of the Gospel*, p. 386. “Does not every poor insect which flies past us, beautiful at last after all its ugly changes, preach to us, saying, ‘Is anything too hard for God's power? and is anything too hard for God's love?’ Let us rather ask, ‘Is it not impossible that God should not raise the dead?’ If He so clothes the poor crawling

*the angels* (Luke xx. 36), they will advance in ever-increasing progress and improvement, and will be ceaselessly employed<sup>1</sup> in executing the will of Him, Who is their God for ever and ever.

(iv) *In relation to one another :—*

Little, it has been said, is told us of special joys for individual souls in heaven. The teaching of Scripture is mainly occupied with what is common to all. Even here, in the present imperfect state of being, the elect of God are knit together in one communion and fellowship in the mystical Body of His Son, and can have sympathy with each other's sufferings and each other's joys. But at present this communion and fellowship is only partially realised. Then it will be universal and instinctive, a matter no longer of faith and hope but of fact and sight, while their joy<sup>2</sup> and felicity will spring out of increased knowledge of and fellowship with the

worm—if He cares for the insect which must die tomorrow—if He condescends to spend all that wisdom, all that love, upon a fly—how much more will He clothe you, care for you, spend His wisdom and His love on you, O ye of little faith!" C. Kingsley's *From death to Life*, Sermon v.

<sup>1</sup> "We are not to suppose that this Eternal Life, this life in God, is a monotonous stillness, a calm, fixed attainment, a Nirvâna...To enter into life suggests the enjoyment of the fulness of powers, which are checked and undeveloped here." Westcott's *Historic Faith*, pp. 146, 147.

<sup>2</sup> "Beata quippe Vita est gaudium de veritate. Hoc est enim gaudium de Te, qui Veritas es, Deus, illuminatio mea, salus faciei meæ, Deus meus. Ipsa est beata Vita, gaudere ad Te, de Te, propter Te. Ipsa est; et non est altera." S. Aug. *Confess. Lib. x.*

Lord, and issue in ever closer fellowship with one another<sup>1</sup>.

10. **Amen.** Such are some of the "good things passing man's understanding which God hath prepared for them that love Him<sup>2</sup>," and to this Article respecting "the Life Everlasting," and so to all the other Articles of the Creed, we reiterate our assent by solemnly adding, *Amen*, i.e. *So be it*<sup>3</sup>.

<sup>1</sup> "Our confession of faith ends in that which is *the end of our faith*, our everlasting salvation or eternal life. Of which all that we can say is but stammering, and all our knowledge and conceiving of it but ignorance in regard of what it is; yet so much we know or may know of it, as, if we know aright, would certainly draw us more into the desire and pursuit of it." Abp Leighton *On the Creed*.

<sup>2</sup> See the Collect for the Sixth Sunday after Trinity.

<sup>3</sup> So ends the Creed in the Prymer of A.D. 1538, and an English Creed of A.D. 1400. Another of the xvth century ends *So mote it be. Amen.* Hcourtley, *Harm. Symb.*, p. 99.

## APPENDIX I.

### I.

#### *CREED OF S. IRENÆUS*<sup>1</sup>.

Vienne and Lyons, A.D. 180.

- |   |   |
|---|---|
| Πιστεύομεν  | We believe  |
| (1) Εἰς ἓνα Θεὸν Πατέρα παντοκράτορα,                                   | (1) In One God the Father Almighty,   |
| τὸν πεποιηκότα τὸν οὐρανόν, καὶ τὴν γῆν,                                | Who made the heaven,  |
| καὶ τὰς θαλάσσας, καὶ πάντα τὰ ἐν αὐτοῖς·                               | And the earth,  |
| (2) Καὶ εἰς ἓνα Χριστὸν Ἰησοῦν, τὸν Υἱὸν τοῦ Θεοῦ,                      | And in One Jesus Christ, the Son of God,  |
| (3) Τὸν σαρκωθέντα ὑπὲρ τῆς ἡμετέρας σωτηρίας·                          | (3) Who was made flesh for our salvation,   |
| (8) Καὶ εἰς Πνεῦμα ἅγιον, τὸ διὰ τῶν προφητῶν κεκηρυχὸς τὰς οἰκονομίας, | (8) And in the Holy Ghost, Who preached through the prophets the dispensations [of God] |
| καὶ τὰς ἐλεύσεις,   | And the advents [of Jesus Christ],  |
| (3) Καὶ τὴν ἐκ Παρθένου γέννησιν,                                       | (3) And His birth of a Virgin,  |
| (4) Καὶ τὸ πάθος,   | (4) And His Passion,  |
| (5) Καὶ τὴν ἔγερσιν ἐκ νεκρῶν,  | (5) And His Resurrection from the dead,   |
| (6) Καὶ τὴν ἔνσαρκον εἰς τοὺς οὐρανούς ἀνάληψιν                         | (6) And the Ascension into the heavens in the flesh                                     |
| τοῦ ἡγαπημένου Χριστοῦ Ἰησοῦ, τοῦ Κυρίου ἡμῶν,                          | Of the beloved Christ Jesus, our Lord,  |

<sup>1</sup> The figures correspond to the Articles of the Apostles' Creed.

- |   |  |
|---|--|
| <p>(7) Καὶ τὴν ἐκ τῶν οὐρανῶν<br/>ἐν τῇ δόξῃ τοῦ Πατρὸς<br/>παρουσίαν αὐτοῦ,<br/>ἐπὶ τὸ ἀνακεφαλαιώσα-<br/>σθαι τὰ πάντα,</p> <p>(11) Καὶ ἀναστῆσαι πᾶσαν<br/>σάρκα πάσης ἀνθρωπό-<br/>τητος<sup>1</sup>.</p> | <p>(7) And His coming from<br/>heaven in the glory<br/>of the Father,<br/>To gather up again all<br/>things unto Himself,</p> <p>(11) And to raise up all<br/>flesh of all humanity.</p> |
|---|--|

## II.

## CREED OF S. CYPRIAN.

Carthage, A.D. 250.

- |   |   |
|---|---|
| <p>(1) Credo in Deum Pa-<br/>trem,</p> <p>(2) In Filium Christum,</p> <p>(8) In Spiritum Sanctum.</p> <p>(10) Credo in remissionem<br/>peccatorum,</p> <p>(12) Et vitam æternam</p> <p>(9) Per Sanctam Eccle-<br/>siam.</p> | <p>(1) I believe in God the<br/>Father;</p> <p>(2) In Christ the Son;</p> <p>(8) In the Holy Spirit;</p> <p>(10) I believe in the remis-<br/>sion of sins;</p> <p>(12) And life eternal</p> <p>(9) Through the Holy<br/>Church.</p> |
|---|---|

## III.

## CREED OF NOVATIAN.

Rome. Circ. A.D. 260.

- |   |   |
|---|---|
| <p>(1) Credo in Deum Patrem,</p> <p style="padding-left: 20px;">Dominum Omnipoten-<br/>tem,</p> <p>(2) In Filium Dei, Chris-<br/>tum Jesum,</p> <p style="padding-left: 20px;">Dominum Deum nos-<br/>trum.</p> <p>(8) Et in Spiritum Sanc-<br/>tum.</p> | <p>(1) I believe in God the<br/>Father,<br/>Lord Almighty,</p> <p>(2) In the Son of God,<br/>Jesus Christ,<br/>Our Lord God,</p> <p>(8) And in the Holy Spirit.</p> |
|---|---|

<sup>1</sup> Irenæus, *Adv. Hæc.* Lib. iii. cap. 3. § 4. See Schaff's *Creeds of Christendom*, p. 13; Heurtley, *De Fide et Symb.* p. 29.



## IV.

## CREED OF MARCELLUS OF ANCYRA.

Rome, A.D. 341.

- |   |   |
|---|---|
| <p>1. Πιστεύω εἰς Θεὸν παντοκράτορα·</p> <p>2. Καὶ εἰς Χριστὸν Ἰησοῦν, τὸν Υἱὸν αὐτοῦ τὸν μονογενῆ, τὸν Κύριον ἡμῶν·</p> <p>3. Τὸν γεννηθέντα ἐκ Πνεύματος ἁγίου καὶ Μαρίας τῆς Παρθένου·</p> <p>4. Τὸν ἐπὶ Ποντίου Πιλάτου σταυρωθέντα, καὶ ταφέντα·</p> <p>5. Καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστάντα ἐκ τῶν νεκρῶν·</p> <p>6. Ἀναβάντα εἰς τοὺς οὐρανοὺς, καὶ καθήμενον ἐν δεξιᾷ τοῦ Πατρὸς·</p> <p>7. Ὃθεν ἔρχεται κρίνειν ζῶντας καὶ νεκρούς·</p> <p>8. Καὶ εἰς τὸ ἅγιον Πνεῦμα·</p> <p>9. Ἀγίαν ἐκκλησίαν·</p> <p>10. Ἀφεσιν ἁμαρτιῶν·</p> <p>11. Σαρκοῦ ἀνάστασιν·</p> <p>12. Ζωὴν αἰώνιον.</p> | <p>1. I believe in God the Father Almighty.</p> <p>2. And in Jesus Christ His only-begotten Son our Lord,</p> <p>3. Who was born of the Holy Ghost and the Virgin Mary ;</p> <p>4. Crucified under Pontius Pilate, and buried ;</p> <p>5. The third day He rose from the dead ;</p> <p>6. He ascended into heaven, and sitteth at the right hand of the Father ;</p> <p>7. From thence He cometh to judge the quick and the dead.</p> <p>8. And in the Holy Ghost ;</p> <p>9. the holy Church ;</p> <p>10. the forgiveness of sins ;</p> <p>11. the resurrection of the body ;</p> <p>12. the life everlasting.</p> |
|---|---|

## V.

APOSTLES' CREED<sup>1</sup>.

## GREEK.

1. Πιστεύω εἰς Θεὸν πατέρα, παντοκράτορα, ποιητὴν οὐρανοῦ καὶ γῆς·

## LATIN.

1. Credo in Deum Patrem Omnipotentem, Creatorem cœli et terræ ;

<sup>1</sup> See Hahn, *Biblioth. der Symb.* p. 10 ; Schaff's *Creeds of Christendom*, p. 46 ; Heurtley, *Harm. Symb.* pp. 81-83.

- |   |   |
|---|---|
| <p>2. Καὶ εἰς Ἰησοῦν Χριστόν,<br/>Τίον αὐτοῦ τὸν μονο-<br/>γενῆ τὸν Κύριον ἡμῶν·</p> <p>3. Τὸν συλληφθέντα ἐκ<br/>Πνεύματος ἁγίου,<br/>γεννηθέντα ἐκ Μαρίας<br/>τῆς Παρθένου,</p> <p>4. Παθόντα ἐπὶ Ποντίου<br/>Πιλάτου,<br/>σταυρωθέντα, θανόντα,<br/>καὶ ταφέντα,</p> <p>5. Κατελθόντα εἰς τὰ κα-<br/>τώτατα,<br/>τῇ τρίτῃ ἡμέρᾳ ἀνα-<br/>στάντα ἀπὸ τῶν νεκ-<br/>ρῶν,</p> <p>6. Ἀνελθόντα εἰς τοὺς οὐ-<br/>ρανοὺς,<br/>καθεζόμενον ἐν δεξιᾷ Θεοῦ<br/>Πατρὸς παντοδυνάμου·</p> <p>7. Ἐκεῖθεν ἐρχόμενον κρῖναι<br/>ζῶντας καὶ νεκρούς.</p> <p>8. Πιστεύω εἰς τὸ Πνεῦμα<br/>τὸ ἅγιον,</p> <p>9. Ἀγίαν καθολικὴν ἐκ-<br/>κλησίαν,<br/>ἁγίων κοινωνίαν,</p> <p>10. Ἀφεσιν ἁμαρτιῶν,</p> <p>11. Σαρκοῦ ἀνάστασιν.</p> <p>12. Ζωὴν αἰώνιον. Ἀμήν.</p> | <p>2. Et in Jesum Chris-<br/>tum, Filium Ejus<br/>Unicum, Dominum<br/>nostrum;</p> <p>3. Qui conceptus est de<br/>Spiritu Sancto,<br/>Natus ex Virgine Ma-<br/>ria;</p> <p>4. Passus sub Pontio<br/>Pilato,<br/>Crucifixus, mortuus, et<br/>sepultus;</p> <p>5. Descendit ad inferna<sup>1</sup>;</p> <p style="padding-left: 40px;">Tertia die resurrexit a<br/>mortuis,</p> <p>6. Ascendit ad cœlos,</p> <p style="padding-left: 40px;">Sedet ad dexteram<br/>Dei Patris Omnipot-<br/>tentis,</p> <p>7. Inde venturus (est)<br/>judicare vivos et<br/>mortuos.</p> <p>8. Credo in Spiritum<br/>Sanctum;</p> <p>9. Sanctam Ecclesiam<br/>Catholicam;<br/>Sanctorum communi-<br/>onem;</p> <p>10. Remissionem pecca-<br/>torum;</p> <p>11. Carnis<sup>2</sup> resurrectio-<br/>nem;</p> <p>12. Vitam æternam. Amen.</p> |
|---|---|

<sup>1</sup> Other Latin copies read *ad inferos*.

<sup>2</sup> For the older English translation see *infra*, p. 304, and above, p. 265.

## VI.

## APOSTLES' CREED.

England. Circ. A.D. 1400.

1. I believe in God Fadir almygti,  
Makere of heuene and of erthe ;
2. And in Jesu Crist, the Sone of him,  
Oure Lord oon aloone ;
3. Which is conceyued of the hooli gost,  
Born of Marie maiden ;
4. Suffride passiouun undir Pounce Pilat, crucified,  
Deed, and biried ;
5. He wente down to hellis ;  
The thridde day he roos agen fro deede ;
6. He steig to hevenes ;  
He sittith on the rigt syde of God the Fadir al-  
mygti ;
7. Thenus he is to come for to deme the quyke and  
deede ;
8. I bileve in the hooli Goost ;
9. Feith of hooli Chirche ;  
Comunynge of seyntis ;
10. Forgyueness of synnes ;
11. Agenrisyng of fleish ;
12. And everlastynge lyf. So be it<sup>1</sup>.

## VII.

## APOSTLES' CREED.

England, A.D. 1543.

From the "*Necessary doctrine and erudition for any Christen man.*"

1. I beleve in God the Father Almighty,  
Maker of heaven and earth ;
2. And in Jesu Christe, his onely Sonne,  
Our Lorde ;

<sup>1</sup> Heurtley's *Harm. Symb.*, p. 87.

3. Whiche was conceived by the Holy Goste,  
Borne of the Virgine Mary ;
4. Suffred under Ponce Pylate, was crucified,  
Dead, buried,  
And descended into Hell ;
5. And the third day he rose agein from deth :
6. He ascended into heaven ;  
And sitteth on the right hand of God the Father  
Almighty ;
7. From thens he shall come to judge the quicke and  
the deade.
8. I beleve in the Holy Goste ;
9. The holy Catholike Churche ;
10. The comunyon of sayntes ;  
The forgyveness of synnes ;
11. The resurrection of the body ;
12. And the lyfe everlastynge. Amen<sup>1</sup>.

## VIII.

## THE NICENO-CONSTANTINOPOLITAN CREED.

- |  |  |
|--|--|
| <p>1. <i>Πιστεύομεν εἰς ἓνα Θεὸν<br/>Πατέρα παντοκράτορα,<br/>ποιητὴν οὐρανοῦ καὶ γῆς,<br/>ὁρατῶν τε πάντων καὶ<br/>ἀοράτων.</i></p>   | <p>1. <i>Credo in unum Deum<br/>Patrem omnipotentem ;<br/>factorem cæli et terræ,<br/>visibilium omnium et<br/>invisibilium.</i></p>   |
| <p>2. <i>Καὶ εἰς ἓνα Κύριον Ἰη-<br/>σοῦν Χριστόν,<br/>τὸν Υἱὸν τοῦ Θεοῦ τὸν μονο-<br/>γενῆ,<br/>τὸν ἐκ τοῦ Πατρὸς γεννη-<br/>θέντα πρὸ πάντων τῶν<br/>αἰώνων,<br/>φῶς ἐκ φωτός,<br/>Θεὸν ἀληθινὸν ἐκ Θεοῦ<br/>ἀληθινοῦ,<br/>γεννηθέντα, οὐ ποιηθέντα,<br/>ὁμοούσιον τῷ Πατρί·<br/>δι' οὗ τὰ πάντα ἐγένετο·</i></p> | <p>2. <i>Et in unum Dominum<br/>Jesum Christum,<br/>Filium Dei unigenitum,<br/><br/>et ex Patre natum ante<br/>omnia sæcula, [Deum<br/>de Deo],<br/>Lumen de Lumine,<br/>Deum verum de Deo<br/>vero,<br/>genitum, non factum,<br/>consubstantialem Patri ;<br/>per quem omnia facta<br/>sunt ;</i></p> |
| <p>3. <i>Τὸν δι' ἡμᾶς τοὺς ἀνθρώ-<br/>πους καὶ διὰ τὴν ἡμετέ-</i></p>  | <p>3. <i>Qui propter nos homines<br/>et propter nostram sa-</i></p>  |

<sup>1</sup> Heurtley's *Harm. Symb.* p. 100.

- ραν σωτηρίαν κατελθόντα  
 ἐκ τῶν οὐρανῶν,  
 καὶ σαρκωθέντα ἐκ Πνεύ-  
 ματος Ἀγίου  
 καὶ Μαρίας τῆς Παρθένου,  
 καὶ ἐνανθρωπήσαντα·
4. Σταυρωθέντα τε ὑπὲρ ἡ-  
 μῶν ἐπὶ Ποντίου Πιλά-  
 του,  
 καὶ παθόντα, καὶ ταφέντα·
5. Καὶ ἀναστάντα τῇ τρίτῃ  
 ἡμέρᾳ, κατὰ τὰς γραφάς·
6. Καὶ ἀνελθόντα εἰς τοὺς  
 οὐρανοὺς καὶ καθεζόμενον  
 ἐκ δεξιῶν τοῦ Πατρός,  
 7. Καὶ πάλιν ἐρχόμενον μετὰ  
 δόξης κρῖναι ζῶντας καὶ  
 νεκρούς·  
 οὗ τῆς βασιλείας οὐκ ἔσται  
 τέλος.
8. Καὶ εἰς τὸ Πνεῦμα τὸ  
 Ἅγιον,  
 τὸ Κύριον,  
 καὶ τὸ ζωοποιόν,  
 τὸ ἐκ τοῦ Πατρὸς ἐκπο-  
 ρεούμενον,  
 τὸ σὺν Πατρὶ καὶ Υἱῷ συμ-  
 προσκυνούμενον καὶ συν-  
 δοξαζόμενον,  
 τὸ λαλήσαν διὰ τῶν προ-  
 φητῶν.
9. Εἰς μίαν ἀγίαν καθολικὴν  
 καὶ ἀποστολικὴν ἐκκλη-  
 σίαν·
10. Ὁμολογοῦμεν ἓν βάπτισ-  
 μα εἰς ἄφεσιν ἁμαρτιῶν·
11. Προσδοκῶμεν ἀνάστασιν  
 νεκρῶν,  
 12. Καὶ ζωὴν τοῦ μέλλοντος  
 αἰῶνος.

Ἀμήν.

- ludem descendit de cœ-  
 lis,  
 et incarnatus est de Spi-  
 ritu Sancto  
 ex Maria Virgine,  
 et homo factus est ;
4. Crucifixus etiam pro no-  
 bis sub Pontio Pilato,  
 passus et sepultus est ;
5. Et resurrexit tertia die,  
 secundum Scripturas ;
6. Et ascendit in cœlum,  
 sedet ad dexteram Pa-  
 tris ;
7. Et iterum venturus est,  
 cum gloria, judicare  
 vivos et mortuos ;  
 cujus regni non erit  
 finis.
8. Et in Spiritum Sanctum,  
 Dominum,  
 et vivificantem,  
 qui ex Patre (Filioque)  
 procedit ;  
 qui cum Patre et Filio  
 simul adoratur et con-  
 glorificatur ;  
 qui locutus est per Pro-  
 phetas.
9. Et unam sanctam, ca-  
 tholicam et apostoli-  
 cam ecclesiam.
10. Confiteor unum bap-  
 tisma in remissionem  
 peccatorum ;
11. Et expecto resurrectio-  
 nem mortuorum,  
 12. Et vitam venturi sæcu-  
 li<sup>1</sup>.

Amen.

<sup>1</sup> See Schaff's *Creeeds of Christendom*, pp. 57—59.

## IX.

THE QUICUNQUE VULT OR FIDES SANCTI  
ATHANASII.

## INTRODUCTION.

1. Quicumque vult salvus esse, ante omnia opus est ut teneat Catholicam Fidem.
2. Quam nisi quisque integram inviolatamque servaverit, absque dubio in æternum peribit.

PART I. *The Doctrine of the Holy Trinity.*

- I. II. VIII. 3. Fides autem Catholica hæc est, ut unum Deum in Trinitate, et Trinitatem in Unitate veneremur:
4. Neque confundentes Personas, neque Substantiam separantes.
5. Alia enim est Persona Patris, alia Filii, alia Spiritus Sancti.
6. Sed Patris, et Filii, et Spiritus Sancti, una est Divinitas, æqualis gloria, coæterna Majestas.
7. Qualis Pater, talis Filius, talis et Spiritus Sanctus.
8. Increatus Pater, increatus Filius, increatus et Spiritus Sanctus.
9. Immensus Pater, immensus Filius, immensus et Spiritus Sanctus.
10. Æternus Pater, æternus Filius, æternus et Spiritus Sanctus.
11. Et tamen non tres æterni, sed unus æternus.
12. Sicut non tres increati, nec tres immensi, sed unus increatus, et unus immensus.
13. Similiter Omnipotens Pater, Omnipotens Filius, Omnipotens et Spiritus Sanctus.
14. Et tamen non tres Omnipotentes, sed unus Omnipotens.
15. Ita Deus Pater, Deus Filius, Deus et Spiritus Sanctus.
16. Et tamen non tres Dii, sed unus est Deus.
17. Ita Dominus Pater, Dominus Filius, Dominus et Spiritus Sanctus.
18. Et tamen non tres Domini, sed unus est Dominus.

19. Quia sicut singillatim unamquamque Personam et Deum et Dominum confiteri Christiana veritate compellimur, ita tres Deos aut Dominos dicere Catholica religione prohibemur.
20. Pater a nullo est factus, nec creatus, nec genitus.
21. Filius a Patre solo est, non factus, nec creatus, sed genitus.
22. Spiritus Sanctus a Patre et Filio, non factus, nec creatus, nec genitus est, sed procedens.
23. Unus ergo Pater, non tres Patres; unus Filius, non tres Filii; unus Spiritus Sanctus, non tres Spiritus Sancti.
24. Et in hac Trinitate nihil prius aut posterius, nihil majus aut minus, sed totæ tres Personæ coæternæ sibi sunt, et coæquales.
25. Ita ut per omnia, sicut jam supra dictum est, et Unitas in Trinitate, et Trinitas in Unitate veneranda sit.
26. Qui vult ergo salvus esse, ita de Trinitate sentiat.

PART II. *The Doctrine of the Incarnation.*

- III. 27. Sed necessarium est ad æternam salutem, ut Incarnationem quoque Domini nostri Jesu Christi fideliter credat.
28. Est ergo Fides recta, ut credamus et confiteamur, quia Dominus noster Jesus Christus, Dei Filius, Deus pariter et Homo est.
29. Deus est ex substantia Patris ante sæcula genitus; Homo ex substantia Matris in sæculo natus.
30. Perfectus Deus, perfectus Homo ex anima rationali et humana carne subsistens.
31. Æqualis Patri secundum Divinitatem: minor Patre secundum Humanitatem.
32. Qui licet Deus sit et Homo, non duo tamen, sed unus est Christus.
33. Unus autem, non conversione Divinitatis in carnem<sup>1</sup>, sed adsumptione Humanitatis in Deum<sup>2</sup>.
34. Unus omnino, non confusione Substantiæ, sed unitate Personæ.

<sup>1</sup> *In carne and in Deo* are the readings here of several ancient MSS. See Swainson's *Creeeds*, p. 532, Lumby *On the Creeeds*, p. 271.

<sup>2</sup> See Heurtley, *De Fid. et Symb.* p. 46 n.



35. Nam sicut anima rationalis et caro unus est  
homo; ita Deus et Homo unus est Christus.
- IV. 36. Qui passus est pro salute nostra;
- V. 37. Descendit ad inferos.  
Tertia die resurrexit a mortuis.
- VI. 38. Ascendit ad cœlos.  
Sedet ad dexteram Patris<sup>1</sup>.
- VII. 39. Inde venturus judicare vivos et mortuos.
- XI. 40. Ad cujus Adventum omnes homines resurgere  
habent cum corporibus suis, et reddituri sunt  
de factis propriis rationem.
- XII. 41. Et qui bona egerunt, ibunt in vitam æternam; qui  
vero mala, in ignem æternum.
42. Hæc est Fides Catholica, quam nisi quisque  
fideliter, firmiterque crediderit, salvus esse non  
poterit.

<sup>1</sup> This earlier form in the Apostles' Creed remained at first unaltered in the Athanasian. See note above, p. 162.

## APPENDIX II.

### ADDITIONAL NOTES.

p. 18, l. 9. "Most popular." The Apostles' Creed is the form universally used by the Western Church. It has no formal recognition in the Eastern, neither has the Athanasian, though the latter is sometimes admitted (of course without the *Filioque*) into editions of the Euchologion. The Niceno-Constantinopolitan Creed (except for the *Filioque*) is the Creed of the Church Universal, both East and West, though some of the unorthodox Eastern Communities adhere to the original Nicene.

p. 49, n. 4. There was at first some indeterminateness in the meaning attached to *ὑπόστασις*. Sometimes it was used as equivalent to *οὐσία* (as apparently in the Nicene anathema), at others as equivalent to what we mean by "Person." But the Latins, being scandalized by the Greek use of it in the latter sense, when they spoke of *τρῆς ὑποστάσεις*, as though they meant *τρῆς οὐσῆαι*, there was, for a while, danger of a schism, though in reality both parties were agreed as to the doctrine. At length, however, they came to understand each other, and henceforward *ὑπόστασις* came to be the accepted term for "Person"—i.e. an individual intelligent being—which indeed it represents much more accurately than the Latin "Persona." See Suicer *in voc.* and Newman's *Arians*, Ch. v. § 2.

p. 197, n. 2. Bp Bull, referring to the closer juxtaposition between Articles ii. and viii. in the earlier forms, uses this as an argument to prove that even in the Apostles' Creed the doctrine of the Trinity is contained implicitly. *Judicium Eccles. Cathol.* iv. § 3.

p. 198. S. Augustine's account of the Macedonians is that they were orthodox as to the Deity of the Son, though they held the Holy Ghost to be a created being. *Hæreses*, § 8. Sozomen's account of Macedonius (*H. E.* iv. 27) is that he believed the Son to be in all respects, even *κατ'*

οὐσίαν, ὅμοιος τῷ Πατρὶ, but the Holy Ghost to be merely διάκονος καὶ ὑπηρέτης.

p. 218, n. 2. Setting aside the Latin *circus*, and a Gothic word *kēliku* "tower," "upper chamber," as untenable, it is now generally agreed that "Church" must be referred to the Greek word κυριακόν (δῶμα, or the like, being understood) = "house of the Lord," as a name of the Christian house of worship. The earliest cited instances of this are in the *Apostolical Constitutions* A.D. 300, the edict of Maximinus A.D. 303—313, Euseb. *Ecc. Hist.* ix. 10, the Councils of Ancyra A.D. 304 (Can. 15), Neo-Cæsarea (Can. 5), and Laodicea (Can. 28). Constantine named several Churches built by him κυριακά, Euseb. *De Laud. Const.* xiii. The ordinary name, indeed, for "Church" was ἐκκλησία and this was the name which passed into Latin and all the Romanic languages, and all the Celtic languages; e.g. Ir. and Gael. *eglais*, Manx *agglish*, O. Welsh *ecluis*, W. *eglwys*. Moreover ἐκκλησία was actually adopted in Gothic, and Ulfilas used *aikklēsjo* in the N. T. many times. The other Teutonic tribes did not accept ἐκκλησία. We do not indeed know the actual circumstances under which the less usual Greek name κυριακόν, O. E. *cirice*, W. Germ. *kirika*, O. S. *kirika*, *kerika*, Du. *kerk*, became so well known to all the Germanic tribes as to become practically the native name. But we have a parallel in *austrôn*, EASTER, which could resist all the influence of Latin Christianity to supplant it, and could be brought into Britain by the heathen Angles and Saxons. From A.D. 313 onwards Christian churches with their sacred vessels and ornaments were well-known objects of pillage to the German invaders of the Empire, and if the first with which they became acquainted were called κυριακά, it is easy to see how they became familiar with the word, and spread the term *cirican* wherever they went. Thus while *kirika*, *cirice*, was originally applied to the building, with the conversion of the Teutonic nations, it became the naturalized equivalent of L. *Ecclesia*, and was used for that word in all its senses. See Murray's *New English Dictionary*, Pt. v. pp. 402, 403.

p. 275. On our Lord's argument see Bp Bull's Sermon on Acts i. 25, Vol. i. Ser. 2, pp. 41, 42. Bp Bull understands our Lord's argument to prove directly the existence of the soul after death, and thus to clear away the obstacle which prevented the Sadducees from believing the resurrection of the body—viz. their disbelief of the existence of spirits.

*Additional Note on p. 32, Clause viii.*

It is a matter of no little difficulty to decide when and by whom the New Clauses were inserted. The following facts, however, may be accepted as guiding us to a right conclusion. In A.D. 348 S. Cyril of Jerusalem delivered a course of Lectures to certain candidates preparing for Baptism, and expounded to them the Creed of the Church, of which he was then a presbyter and afterwards a Bishop. In this Creed we find the groundwork of the clauses afterwards incorporated with the enlarged Nicene Symbol. Somewhat later, or A.D. 374, Epiphanius, Bishop of Salamis, brought out a treatise which he called *Anchoratus*, "the Anchored One." It contains a lengthy exposition of the doctrine of the Trinity, of the true humanity of Christ, and of the resurrection of the body, with a view to the confutation of certain heresies then prevalent. It has been suggested that Epiphanius in the course of his travels visited Jerusalem, and becoming possessed of the revised Creed drawn up by S. Cyril, inserted it years afterwards in his "*Anchoratus*." The additional Clauses therefore now found in the present Nicene Formula are found substantially in the Creed of S. Cyril, and in that of Epiphanius, and thus they preceded by at least seven years the assembling of the Council of Constantinople. This Council was summoned in A.D. 381 by the Emperor Theodosius for the purpose of formally condemning the Apollinarian and Macedonian heresies, and though only attended by one hundred and fifty bishops, and those entirely from the Eastern Empire, came to be regarded as œcumenical<sup>1</sup> because it completed the series of Councils, by which the doctrine of the Deity of the Holy Ghost was affirmed, and in fact expressed the final judgment of the Catholic Church upon the Macedonian Controversy<sup>2</sup>. But none of the three early ecclesiastical historians, who relate the history of the Council, mention that any Creed was put forth by this Council as its own. All assert its adhesion to the Nicene Symbol, and the assembled Fathers all affirm that "whatever trials and privations they had borne, they had endured them for the sake of the Evangelic Faith ratified by the 318

<sup>1</sup> It calls itself *ἡ οἰκουμένης σύνοδος* in its Synodical Epistle. Theodoret, *Hist. Eccles.* v. 9.

<sup>2</sup> Dr Swete, *Dictionary of Christian Biography*, iii. 122 (b).

Fathers at Nicæa." When the Council of Chalcedon assembled in A.D. 451, it accepted and ratified the enlarged Creed. Whether it received some sort of sanction at Constantinople as an orthodox Creed is uncertain, but it is sufficient to say that the basis on which the Constantinopolitan Creed was framed was the original Nicene, and "so from very early times it has been usual to speak of it as the Nicene Creed, when there has been no special reason for distinguishing it from the original Nicene Formulary<sup>1</sup>."

<sup>1</sup> Heurtley, *History of the Earlier Formularies of Faith*, p. 82.

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